॥ ओ३म् ॥

RIG VEDA

VOLUME V

Complete in 12 volumes

Mantras in Sanskrit

with English Translation and Transliteration

D.A.V. PUBLICATION DIVISION

Translated by

Swami Satya Prakash Saraswati

Satyakam Vidyalankar

RIG VEDA

(Volume V)

ऋग्वेद

पंचम भागः

RIG VEDA

Volume V

[Book IV, Hymns 1–58]
[Book V, Hymns 1–87]

ऋग्वेद

पंचमः भागः

[चतुर्थ मण्डलम्, सूक्तानि 1–58]
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Contents

Rig Veda

ऋग्वेद संहिता

चतुर्थं मण्डलम्

(१) प्रथमं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१, ६-२०) प्रथमर्चः षष्ठ्यादिपञ्चदशानाञ्चाग्निः, (२-५) द्वितीयादिचतसृणाञ्चाग्निर्वरुणो वा देवता । (१) प्रथमर्च अष्टिः, (२) द्वितीयाया अतिजगती, (३) तृतीयाया धृतिः, (४-२०) चतुर्थ्यादिसप्तदशानाञ्च त्रिष्टुप छन्दांसि ॥

॥१२॥ त्वां ह्यग्ने सदुमित्संमन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥
स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥२॥

1.

Tvā́ṃ hy ágne sádam ít samanyávo devā́so devám aratím nyerirá íti krátvā nyeriré | ámartyaṃ yajata mártyeshv ā́ devám ā́devaṃ janata prácetasaṃ víṣvam ā́devaṃ janata prácetasam || 1 || sá bhrā́taraṃ váruṇam agna ā́ vavṛitsva devā́ñ áchā sumatī́ yajñávanasaṃ jyéshṭhaṃ yajñávanasam | ṛitā́vānam ādityám carshaṇīdhṛ́taṃ rā́jānaṃ carshaṇīdhṛ́tam || 2 ||

ṚGVEDA SAMHITĀ

BOOK FOUR

1

O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty. 1

O universal fire-divine, bring your venerable brotherly associate, the *water-divine*, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind. 2

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥३॥
त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥४॥
स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥५॥

sákhe sákhāyam abhy á vavṛitsvāṣúṃ ná cakráṃ ráthyeva ráṅhyāsmábhyaṃ dasma ráṅhyā | ágne mṛiḷīkáṃ váruṇe sácā vido marútsu viṣvábhānushu | tokáya tujé ṣuṣucāna ṣáṃ kṛidhy asmábhyaṃ dasma ṣáṃ kṛidhi || 3 || tváṃ no agne váruṇasya vidván devásya héḷó 'va yāsisīshṭhāḥ | yájishṭho váhnitamaḥ ṣóṣucāno víṣvā dvéshāṅsi prá mumugdhy asmát || 4 || sá tváṃ no agne 'vamó bhavotí nédishṭho asyá usháso vyùshṭau | áva yakshva no váruṇaṃ rárāṇo vīhí mṛiḷīkáṃ suhávo na edhi || 5 ||

॥१२॥ अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥६॥
त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥
स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥८॥

asyá ṣréshṭhā subhágasya saṃdṛíg devásya citrátamā mártyeshu | ṣúci ghṛitáṃ ná taptám ághnyāyā spārhá devásya maṅháneva dhenóḥ || 6 || trír asya tá paramá santi satyá spārhá devásya jánimāny agnéḥ | ananté antáḥ párivīta ágāc chúciḥ ṣukró aryó rórucānaḥ || 7 || sá dūtó víṣvéd abhí vashṭi sádmā hótā híraṇyaratho ráṃsujihvaḥ | rohídaṣvo vapushyò vibhávā sádā raṇváḥ pitumátīva saṃsát || 8 ||

O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illumining divine winds, grant, O fire-divine, happiness to our aspiring children; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप ॥९॥
स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

sá cetayan mánusho yajñábandhuḥ prá tám mahyá raśanáyā nayanti | sá kshety asya dúryāsu sádhan devó mártasya sadhanitvám āpa || 9 || sá tū́ no agnír nayatu prajānánn áchā rátnaṃ devábhaktaṃ yád asya | dhiyá yád víśve amṛ́tā ákṛiṇvan dyaúsh pitá janitá satyám ukshan || 10 ||

॥१५॥

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे ॥११॥
प्र शर्ध आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे ।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥
अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः ।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः ॥१३॥
ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

sá jāyata prathamáḥ pastyā̀su mahó budhné rájaso asyá yónau | apád aśīrshá guhámāno ántāyóyuvāno vṛishabhásya nīḷé || 11 || prá śárdha ārta prathamáṃ vipanyā́ṅ ṛitásya yónā vṛishabhásya nīḷé | spārhó yúvā vapushyò vibhā́vā saptá priyā́so 'janayanta vṛ́ishṇe || 12 || asmā́kam átra pitáro manushyā̀ abhí prá sedur ṛitám āṣushāṇā́ḥ | áṣmavrajāḥ sudúghā vavré antár úd usrā́ ājann ushā́so huvānā́ḥ || 13 || té marmṛijata dadṛivā́ṅso ádriṃ tád eshām anyé abhíto ví vocan | paṣvā́yantrāso abhí kārám arcan vidánta jyótiṣ cakṛipánta dhībhíḥ || 14 ||

As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

té gavyatā́ mánasā dṛidhrám ubdhám gā́ yemānám pári shántam ádrim | dṛiḷhám náro vácasā daívyena vrajám gómantam uṣíjo ví vavruḥ || 15 ||

॥१५॥ ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥
नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥
आदित्पश्चा बुबुधाना व्यख्यन्नादिद्रत्नं धारयन्त द्युभक्तम् ।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥१८॥
अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥
विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥२०॥

té manvata prathamám nā́ma dhenós tríḥ saptá mātúḥ paramā́ṇi vindan | táj jānatī́r abhy ànūshata vrā́ āvír bhuvad aruṇī́r yaṣásā góḥ || 16 || néṣat támo dúdhitam rócata dyaúr úd devyā́ usháso bhānúr arta | ā́ sū́ryo bṛihatás tishṭhad ájrāñ ṛijú márteshu vṛijinā́ ca páṣyan || 17 || ā́d ít paṣcā́ bubudhānā́ vy àkhyann ā́d íd rátnam dhārayanta dyúbhaktam | víṣve víṣvāsu dúryāsu devā́ mítra dhiyé varuṇa satyám astu || 18 || áchā voceya ṣuṣucānám agním hótāram viṣvábharasam yájishṭham | ṣúcy ū́dho atṛiṇan ná gávām ándho ná pūtám párishiktam anṣóḥ || 19 || víṣveshām áditir yajñíyānām víṣveshām átithir mā́nushāṇām | agnír devā́nām áva āvṛiṇānáḥ sumṛiḷīkó bhavatu jātávedāḥ || 20 ||

Devoted to their leader, the fire-divine, these people, with minds intent upon restoring cattle, brokeopen, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded; the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature's bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire-divine is the mother of all those divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20

(२) द्वितीयं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै ॥१॥
इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च ॥२॥
अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान् ॥३॥

2.

Yó mártyeshv amṛita ṛitávā devó devéshv aratír nidháyi | hótā yájishṭho mahná ṣucádhyai havyaír agnír mánusha īrayádhyai || 1 || ihá tváṃ sūno sahaso no adyá jātó jātā́ñ ubháyāñ antár agne | dūtá īyase yuyujāná ṛishva ṛijumushkā́n vṛíshaṇaḥ ṣukrā́ṅṣ ca || 2 || átyā vṛidhasnū́ róhitā ghṛitásnū ṛitásya manye mánasā jávishṭhā | antár īyase arushá yujānó yushmā́ṅṣ ca devā́n víṣa ā́ ca mártān || 3 ||

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥४॥
गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान् ॥५॥

aryamáṇaṃ váruṇam mitrám eshām índrāvíshṇū marúto aṣvínotá | svásvo agne suráthaḥ surā́dhā éd u vaha suhavíshe jánāya || 4 || gómāñ agné 'vimāñ aṣví yajñó nṛivátsakhā sádam íd apramṛishyáḥ | íḷāvāñ esho asura prajā́vān dīrghó rayíḥ pṛithubudhnáḥ sabhā́vān || 5 ||

2

He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature's bounties, may you fair as an intermediate envoy between both (Nature's forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5

॥१७॥ यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य ॥६॥
यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।
आ देवयुरिनधते दुरोणे तस्मिन्रयिर्ध्रुवो अस्तु दास्वान् ॥७॥
यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान् ।
अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम् ॥८॥
यस्तुभ्यमग्ने अमृताय दाशद्दुवस्त्वे कृणवते यतस्रुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥९॥
यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः ॥१०॥

yás ta idhmáṃ jabhárat sishvidānó mūrdhánaṃ vā tatápate tvāyá | bhúvas tásya svátavāñḥ pāyúr agne víṣvasmāt sīm aghāyatá urushya || 6 || yás te bhárād ánniyate cid ánnaṃ nisíshan mandrám átithim udírat | á devayúr inádhate duroṇé ṭásmin rayír dhruvó astu dásvān || 7 || yás ṭvā doshá yá ushási praṣáñsāt priyáṃ vā tvā kriṇávate havíshmān | aṣvo ná své dáma á hemyávān tám áñhasaḥ pīparo dāṣváñsam || 8 || yás túbhyam agne amrítāya dáṣad dúvas tvé kriṇávate yatásruk | ná sá rāyá ṣaṣamānó vi yoshan naínam áñhaḥ pári varad aghāyóḥ || 9 || yásya tvám agne adhvaráṃ jújosho devó mártasya súdhitaṃ rárāṇaḥ | prītéd asad dhótrā sá yavishṭhásāma yásya vidható vridhásaḥ || 10 ||

॥१८॥ चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥११॥

cíttim ácittiṃ cinavad ví vidván prishṭhéva vītá vrijiná ca mártān | rāyé ca naḥ svapatyáya deva dítiṃ ca rásváditim urushya || 11 ||

O fire-divine, may you be the munificient recompenser of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worships you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः ॥१२॥
त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥१३॥
अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः ॥१४॥
अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

kavím̱ ṣaṣāsuḥ kaváyó 'dabdhā nidhāráyanto dúryāsv āyóḥ | átas tvám̱ dṛiṣyāñ agna etán paḍbhíḥ paṣyer ádbhutāñ aryá évaiḥ || 12 || tvám agne vāgháte supráṇītiḥ sutásomāya vidhaté yavishṭha | rátnam bhara ṣaṣamānáya ghṛishve pṛithú ṣcandrám ávase carshaṇipráḥ || 13 || ádhā ha yád vayám agne tvāyá paḍbhír hástebhiṣ cakṛimá tanúbhiḥ | rátham̱ ná kránto ápasā bhuríjor ṛitám̱ yemuḥ sudhyà āṣushāṇáḥ || 14 || ádhā mātúr ushásaḥ saptá víprā jáyemahi prathamá vedháso nṛín | divás putrá áṅgiraso bhavemádrim̱ rujema dhanínam̱ ṣucántaḥ || 15 ||

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥
सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥१७॥

ádhā yáthā naḥ pitáraḥ párāsaḥ pratnáso agna ṛitám āṣushāṇáḥ | ṣúcíd ayan dídhitim ukthaṣásaḥ kshámā bhindánto aruṇír ápa vran || 16 || sukármaṇaḥ surúco devayántó 'yo ná devá jánimā dhámantaḥ | ṣucánto agním̱ vavṛidhánta índram ūrvám̱ gávyam parishádanto agman || 17 ||

O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient forefathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदुर्य उपरस्यायोः ॥१८॥
अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥१९॥
एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व ।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

á yūthéva kshumáti paşvó akhyad deváuām yáj jánimánty ugra | mártānām cid urvásīr akripran vṛidhé cid aryá úparasyāyóḥ || 18 || ákarma te svápaso abhūma ṛitám avasrann usháso vibhātīḥ | ánūnam agním purudhá suşcandrám devásya mármṛijatas cáru cákshuḥ || 19 || etá te agna ucáthāni vedhó 'vocāma kaváye tá jushasva | úc chocasva kṛiṇuhí vásyaso no mahó rāyáḥ puruvāra prá yandhi || 20 ||

(३) तृतीयं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चोऽग्नी रुद्रो वा. (२-१६) द्वितीयादिपञ्चदशानाञ्चाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥१॥
अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥२॥

3.

A vo rájānam adhvarásya rudrám hótāram satyayájam ródasyoḥ | agním purá tanayitnór acíttād dhíranyarūpam ávase kṛiṇudhvam || 1 || ayám yónis cakṛimá yám vayám te jāyéva pátya uşatí suvásāḥ | arvācīnáḥ párivīto ní shīdemá u te svapāka pratīcīḥ || 2 ||

O the powerful fire-divine, the self proclaims the near presence of the mystic source of wisdom, as the herd of cattle in a food-full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire-universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God's bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

3

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the afflicter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद्यमीळे ॥३॥
त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यृतचित्स्वाधीः ।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥
कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय ॥५॥

āṣṛiṇvaté ádṛipitāya mánma nṛicákshase sumṛilīkáya vedhaḥ | deváya ṣastím amṛítāya ṣansa grâveva sótā madhushúd yám īḷé || 3 || tvám cin naḥ ṣámyā agne asyá ṛitásya bodhy ṛitacit svādhíḥ | kadá ta ukthā sadhamádyāni kadá bhavanti sakhyá gṛihé te || 4 || kathá ha tád váruṇāya tvám agne kathá divé garhase kán na ágaḥ | kathá mitrâya mīḷhúshe pṛithivyaí brávaḥ kád aryamṇé kád bhágāya || 5 ||

॥२१॥ कद्धिष्ण्यासु वृधसानो अग्ने कद्वाताय प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥६॥
कथा महे पुष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे ।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥७॥
कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥८॥

kád dhíshṇyāsu vṛidhasānó agne kád vátāya prátavase ṣubhaṃyé | párijmane násatyāya kshé brávaḥ kád agne rudrâya nṛighné || 6 || kathá mahé pushṭimbharáya pūshṇé kád rudráya súmakhāya havirdé | kád víshṇava urugāyáya réto brávaḥ kád agne ṣárave bṛihatyaí || 7 || kathá ṣárdhāya marútām ṛitáya kathá sūré bṛihaté pṛichyámānaḥ | práti bravó 'ditaye turáya sádhā divó jātavedaṣ cikitvân || 8 ||

Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice. 3

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home? 4

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordainers or to the gracious ? 5

Why repeat it when exalted in holy ceremonies ? Why tell it to the mighty, benevolent, circumambient truthful wind ? Why, O the glorious one like fire, to the earth ? Why to the afflicter, destroyer of men ? 6

Why to the great and nutriment-conveying sustainer ? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector ? Why tell our sin to the mighty destructive forces ? 7

Why tell it to the veracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility. 8

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥९॥
ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन ।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥१०॥

riténa ritám níyatam īla á gór āmá sácā mádhumat pakvám agne | krishná satí rúṣatā dhāsínaishá jámaryeṇa páyasā pīpāya || 9 || riténa hí shmā vrishabhás cid aktáḥ púmān agníḥ páyasā prishṭhyèna | áspandamāno acarad vayodhá vríshā ṣukrám duduhe prísnir údhaḥ || 10 ||

॥२२॥ ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥११॥
ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥१२॥
मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोर्ऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥१३॥
रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम् ॥१४॥

riténádrim vy àsan bhidántaḥ sám áñgiraso navanta góbhiḥ | ṣunáṃ náraḥ pári shadann ushásam āvíḥ svàr abhavaj jāté agnaú || 11 || riténa devír amṛitā ámṛiktā árṇobhir ápo mádhumadbhir agne | vājí ná sárgeshu prastubhānáḥ prá sádam ít srávitave dadhanyuḥ || 12 || má kásya yakshám sádam íd dhuró gā má vesásya praminató mápéḥ | má bhrátur agne ánṛijor ṛinám ver má sákhyur dáksham ripór bhujema || 13 || rákshā ṇo agne táva rákshaṇebhī rārakshāṇáḥ sumakha prīṇānáḥ | práti shphura vi ruja vīḍv áñho jahí ráksho máhi cid vāvṛidhānám || 14 ||

I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire-divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14

एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥१५॥
एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥१६॥

ebhír bhava sumánā agne arkaír imán spriṣa mánmabhiḥ sūra vā́jān | utá bráhmāṇy aṅgiro jushasva sáṃ te sastír devávātā jareta || 15 || etā́ víṣvā vidúshe túbhyaṃ vedho nīthā́ny agne ni ṇyā́ vácāṅsi | nivácanā kaváye kā́vyāny áṣaṅsisham matíbhir vípra ukthaíḥ || 16 ||

(४) चतुर्थं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । रक्षोहाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥१॥
तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥२॥
प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥३॥

4.

Krịṇushvá pā́jaḥ prásitiṃ ná prịthvíṃ yāhí rā́jevā́mavāñ íbhena | trịshvím ánu prásitiṃ drūṇānó 'stāsi vídhya rakshásas tápishṭhaiḥ || 1 || táva bhramā́sa āṣuyā́ patanty ánu spṛiṣa dhṛishatā́ ṣóṣucānaḥ | tápūṅshy agne juhvā̀ pataṃgā́n ásaṃdito ví sṛija víshvag ulkā́ḥ || 2 || práti spáṣo vi sṛija tū́rṇitamo bhávā payúr viṣó asyá ádabdhaḥ | yó no dūré aghásaṅso yó ánty ágne mā́kish ṭe vyáthir ā́ dadharshīt || 3 ||

Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature's forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be racited poems, composed with discretions and praises. 16

4

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3

उद॑ग्ने तिष्ठ॒ प्रत्या त॑नुष्व॒ न्य१॒॑मित्राँ॑ ओषतात्तिग्महेते ।
यो नो॒ अरा॑तिं समिधान च॒क्रे नी॒चा तं ध॑क्ष्यत॒सं न शुष्क॑म् ॥४॥
ऊ॒र्ध्वो भ॑व॒ प्रति॑ वि॒ध्याध्य॒स्मदा॒विष्कृ॑णुष्व॒ दैव्या॑न्यग्ने ।
अव॑ स्थि॒रा त॑नुहि यातु॒जूनां॑ जा॒मिमजा॑मिं॒ प्र मृ॑णीहि॒ शत्रू॑न् ॥५॥

úd agne tishṭha práty á tanushva ny àmítrāñ oshatāt tigmahete | yó no árātiṃ samidhāna cakré nīcá táṃ dhakshy atasáṃ ná ṣúshkam || 4 || ūrdhvó bhava práti vidhyádhy asmád āvísh kriṇushva daívyāny agne | áva sthirá tanuhi yātujúnāṃ jāmím ájāmim prá mriṇīhi ṣátrūn || 5 ||

॥२५॥ स ते॑ जानाति सुम॒तिं य॑विष्ठ॒ य ईव॑ते॒ ब्रह्म॑णे गा॒तुमैर॑त् ।
विश्वा॑न्यस्मै सु॒दिना॑नि रा॒यो द्यु॒म्नान्य॒र्यो वि दुरो॑ अ॒भि द्यौ॑त् ॥६॥
सेद॑ग्ने अस्तु सु॒भगः॑ सु॒दानु॒र्यस्त्वा॒ नित्ये॑न ह॒विषा॒ य उ॒क्थैः ।
पिप्री॑षति॒ स्व आयु॑षि दुरो॒णे विश्वेद॑स्मै सु॒दिना॒ सास॑दि॒ष्टिः ॥७॥
अर्चा॑मि ते सुम॒तिं घोष्य॒र्वाक्सं ते॑ वा॒वाता॑ जरता॒मियं गीः ।
स्वश्वा॑स्त्वा सु॒रथा॑ मर्जयेमा॒स्मे क्ष॒त्राणि॑ धारये॒रनु॒ द्यून् ॥८॥
इ॒ह त्वा॒ भूर्या च॑रे॒दुप॒ त्मन्दोषा॑वस्तर्दीदि॒वांस॒मनु॒ द्यून् ।
क्रीळ॑न्तस्त्वा सु॒मन॑सः सपेमा॒भि द्यु॒म्ना त॑स्थि॒वांसो॒ जना॑नाम् ॥९॥

sá te jānāti sumatíṃ yavishṭha yá ívate bráhmaṇe gātúm aírat | víṣvāny asmai sudínāni rāyó dyumnány aryó ví dúro abhí dyaut || 6 || séd agne astu subhágaḥ sudánur yás tvā nítyena havíshā yá ukthaíḥ | píprīshati sva áyushi duroṇé víṣvéd asmai sudínā sásad ishṭíḥ || 7 || árcāmi te sumatíṃ ghóshy arvák sáṃ te vāvátā jaratām iyáṃ gíḥ | sváṣvās tvā suráthā marjayemāsmé kshatráṇi dhārayer ánu dyún || 8 || ihá tvā bhúry á cared úpa tmán dóshāvastar dīdiváṅsam ánu dyún | krílantas tvā sumánasaḥ sapemābhí dyumná tasthiváṅso jánānām || 9 ||

Rise up, O sharp weaponed divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine; may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day, provide us with protections. 8

O resplendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत् ॥१०॥

yás tvā sváşvaḥ suhiraṇyó agna upayáti vásumatā ráthena | tásya trātā́ bhavasi tásya sákhā yás ta ātithyám ānushág jújoshat || 10 ||

॥२५॥

महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥११॥
अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥१२॥
ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥१३॥
त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम वाजान् ।
उभा शंसा सूदय सत्यतातेऽनुष्ठुया कृणुह्यह्रयाण ॥१४॥
अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशसो रक्षसः पाह्यस्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥१५॥

mahó rujāmi bandhútā vácobhis tán mā pitúr gótamād ánv iyāya | tvám̐ no asyá vácasaş cikiddhi hótar yavishṭha sukrato dámūnāḥ || 11 || ásvapnajas taráṇayaḥ suşévā átandrāso 'vṛiká áşramishṭhāḥ | té pāyávaḥ sadhryàñco nishádyágne táva naḥ pāntv amūra || 12 || yé pāyávo māmateyám̐ te agne páşyanto andhám̐ duritád árakshan | raráksha tán sukṛíto vişvávedā dípsanta íd ripávo náha debhuḥ || 13 || tváyā vayám̐ sadhanyàs tvótās táva práṇīty aşyāma vájān | ubhá şáṅsā sūdaya satyatāte 'nushṭhuyá kriṇuhy ahrayāṇa || 14 || ayá te agne samídhā vidhema práti stómam̐ şasyámānam̐ gṛibhāya | dáhāşáso rakshásaḥ pāhy àsmán druhó nidó mitramaho avadyát || 15 ||

You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire-divine, ever-young and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestory of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15

(५) पञ्चमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥१॥
मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः ॥२॥
साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥३॥

5.

Vaiṣvānaráya mīḷhúshe sajóshāḥ kathá dāṣemāgnáye bṛihád bhāḥ | ánūnena bṛihatá vakshátheno̍pa stabhāyad upamín ná ródhaḥ || 1 || má nindata yá imām máhyaṃ rātíṃ devó dadaú mártyāya svadhávān | pákāya gṛ́tso amṛ́to vícetā vaiṣvānaró nṛ́tamo yahvó agníḥ || 2 || sáma dvibárhā máhi tigmábhṛishṭiḥ sahásraretā vṛishabhás túvishmān | padáṃ ná gór ápagūḷhaṃ vividván agnír máhyam préd u vocan manīshám || 3 ||

प्र ताँ अग्निर्बभसत्तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥४॥
अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥५॥

prá tāñ agnír babhasat tigmájambhas tápishṭhena ṣocíshā yáḥ surádhāḥ | prá yé minánti váruṇasya dháma priyá mitrásya cétato dhruváṇi || 4 || abhrātáro ná yóshaṇo vyántaḥ patirípo ná jánayo durévāḥ | pāpásaḥ sánto anṛitá asatyá idám padám ajanatā gabhīrám || 5 ||

5

How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine, who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestial and midspace) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful, untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5

॥२॥

इदं मे अग्ने कियते पावकामिनते गुरुं भारं न सन्मं ।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु ॥६॥
तमिन्न्वे३व समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु ॥७॥
प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग्वदन्ति ।
यदुस्रियाणामप वारिव व्रन्पाति प्रियं रुपो अग्रं पदं वेः ॥८॥
इदमु त्यन्महि महामनीकं यदुस्रिया सचत पूर्व्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद्रघुयद्विवेद ॥९॥
अध द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।
मातुष्पदे परमे अन्ति षद्गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥१०॥

idám me agne kíyate pāvakáminate gurúm bhāráṃ ná mánma | bṛihád dadhātha dhṛishatá gabhīráṃ yahvám pṛishṭhám práyasā saptádhātu || 6 || tám ín nv èvá samaná samānám abhí krátvā punatí dhītír aṣyāḥ | sasásya cármann ádhi cáru pṛísner ágre rupá árupitaṃ jábāru || 7 || pravácyaṃ vácasaḥ kím me asyá gúhā hitám úpa niṇíg vadanti | yád usríyāṇām ápa vár iva vrán páti priyáṃ rupó ágraṃ padám véḥ || 8 || idám u tyán máhi mahám ánīkaṃ yád usríyā sácata pūrvyáṃ gaúḥ | ṛitásya padé ádhi dídyānaṃ gúhā raghushyád raghuyád viveda || 9 || ádha dyutānáḥ pitróḥ sácāsámanuta gúhyaṃ cáru pṛísneḥ | mātúsh padé paramé ánti shád gór vṛíshṇaḥ ṣocíshaḥ práyatasya jihvá || 10 ||

॥३॥

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥११॥

ṛitáṃ voce námasā pṛichyámānas távāṣásā jātavedo yádīdám | tvám asyá kshạyasi yád dha víṣvaṃ diví yád u dráviṇaṃ yát pṛithivyám || 11 ||

O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11

किं नो॑ अ॒स्य द्रवि॑णं॒ कद्ध॒ रत्नं॒ वि नो॑ वोचो जातवेदश्चिकि॒त्वान् ।
गुहाध्व॑नः पर॒मं यन्नो॑ अ॒स्य रेकु॑ प॒दं न नि॑दा॒ना अग॑न्म ॥१२॥
का म॒र्यादा॑ व॒युना॒ कद्ध॑ वा॒मम॒च्छा॑ गमेम र॒घवो॒ न वाज॑म् ।
क॒दा नो॑ दे॒वीर॒मृत॑स्य॒ पत्नीः॒ सूरो॒ वर्णे॑न ततनन्नु॒षासः॑ ॥१३॥
अ॒नि॒रेण॒ वच॑सा फ॒ल्ग्वे॑न प्र॒तीत्ये॑न कृ॒धुना॑तृ॒पासः॑ ।
अधा॒ ते अ॑ग्ने॒ किमि॒हा व॑दन्त्यनायु॒धास॒ आस॑ता सचन्ताम् ॥१४॥
अ॒स्य श्रि॒ये स॑मिधा॒नस्य॒ वृष्णो॒ वसो॒रनी॑कं॒ दम॒ आ रु॑रोच ।
रुश॒द्वसा॑नः सु॒दृशी॑करूपः क्षि॒तिर्न रा॒या पु॑रु॒वारो॑ अद्यौत् ॥१५॥

kíṃ no asyá dráviṇaṃ kád dha rátnaṃ ví no voco jātavedaş cikitvấn | gúhấdhvanaḥ paramáṃ yán no asyá réku padáṃ ná nidānấ áganma || 12 || kấ maryấdā vayúnā kád dha vāmám áchā gamema raghávo ná vấjam | kadấ no devī́r amṛ́tasya pátnīḥ sū́ro várṇena tatanann ushấsaḥ || 13 || aniréṇa vácasā phalgvèna pratī́tyena kṛidhúnātṛipấsaḥ | ádhā té agne kím ihấ vadanty anāyudhấsa ấsatā sacantām || 14 || asyá ṣriyé samidhānásya vṛíshṇo vásor ánīkaṃ dáma ấ ruroca | rúṣad vásānaḥ sudṛíṣīkarūpaḥ kshitír ná rāyấ puruváro adyaut || 15 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ ऊ॒र्ध्व ऊ॒ षु णो॑ अध्व॒रस्य॑ होत॒रग्ने॒ तिष्ठ॑ दे॒वता॑ता॒ यजी॑यान् ।
त्वं हि विश्व॑म॒भ्यसि॒ मन्म॒ प्र वे॒धस॑श्चित्तिरसि मनी॒षाम् ॥१॥

6.

Ūrdhvá ū shú ṇo adhvarasya hotar ágne tíshṭha devátātā yájīyān | tvám hí víṣvam abhy ási mánma prá vedhásaş cit tirasi manī́shấm || 1 ||

O divine fire, knower of all that is born and exists ! What is the value of this wealth to us, and what is its advantage? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit ? What are the objects ? Which is the desirable end to which we rush, like swift horses to the battle ? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here ? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

6

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature's bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1

अमूरो होता न्यसादि विक्ष्व१ग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥२॥
यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद्देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥३॥
स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः ॥४॥
परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा ।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥५॥

ámūro hótā ny àsādi vikshv àgnír mandró vidátheshu prácetāḥ | ūrdhvám bhānúm savitévāṣren méteva dhūmám stabhāyad úpa dyám || 2 || yatá sujūrṇí rātínī ghṛitácī pradakshiṇíd devátātim urāṇáḥ | úd u svárur navajá nákráḥ paṣvó anakti súdhitaḥ sumékaḥ || 3 || stīrṇé barhíshi samidhāné agná ūrdhvó adhvaryúr jujushāṇó asthāt | páry agníḥ paṣupá ná hotā trivishṭy èti pradíva urāṇáḥ || 4 || pári tmánā mitadrur eti hótāgnír mandró mádhuvacā ṛitávā | drávanty asya vājíno ná ṣókā bháyante víṣvā bhúvanā yád ábhrāṭ || 5 ||

॥५॥ भद्रा ते अग्ने स्वनीक संदृग्घोरस्य सतो विषुणस्य चारुः ।
न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी३ रेप आ धुः ॥६॥
न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावको३ऽग्निर्दीदाय मानुषीषु विक्षु ॥७॥

bhadrá te agne svanīka saṃdṛíg ghorásya sató víshuṇasya cáruḥ | ná yát te ṣocís támasā váranta ná dhvasmánas tanvì répa á dhuḥ || 6 || ná yásya sátur jánitor ávāri ná mātárāpitárā nú cid ishṭaú | ádhā mitró ná súdhitaḥ pāvakò 'gnír dīdāya mánushīshu vikshu || 7 ||

The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky. 2

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 3

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 4

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 5

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spreading. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 6

The bounteous. purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations. 7

द्विर्यं पञ्च जीजनन्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥८॥
तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥९॥
ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥१०॥
अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥११॥

dvír yám páñca jījanan saṃvásānāḥ svásāro agním mánushīshu vikshú | usharbúdham atharyò ná dántaṃ ṣukráṃ svā́sam paraṣúṃ ná tigmám || 8 || táva tyé agne haríto ghṛitasnā́ róhitāsa ṛijváñcaḥ sváñcaḥ | arusháso vṛíshaṇa ṛijumushkā́ ā́ devátātim ahvanta dasmā́ḥ || 9 || yé ha tyé te sáhamānā ayā́sas tveshā́so agne arcáyaṣ cáranti | ṣyenā́so ná duvasanā́so ártham tuvishvaṇáso mā́rutaṃ ná ṣárdhaḥ || 10 || ákāri bráhma samidhāna túbhyaṃ ṣáṅsāty ukthám yájate vy ū̀ dhāḥ | hótāram agním mánusho ní shedur namasyánta uṣíjaḥ ṣáṅsam āyóḥ || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । (१) प्रथमर्चो जगती, (२-६) द्वितीयादिपञ्चानामनुष्टुप्, (७-११) सप्तम्यादिपञ्चानाञ्च त्रिष्टुप् छन्दांसि ॥

॥६॥ अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥१॥

7.

Ayám ihá prathamó dhāyi dhātṛíbhir hótā yájishṭho adhvaréshv ī́dyaḥ | yám ápnavāno bhṛígavo virurucúr váneshu citráṃ vibhvàṃ viṣé-viṣe || 1 ||

The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms : some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous ; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide-spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

7

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendents harness for domestic purposes and for the benefit of mankind. 1

अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥२॥
ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥
आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥४॥
तमीं होतारमानुषक्चिकित्वांसं नि षेदिरे ।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥५॥

ágne kadá ta ānushág bhúvad devásya cétanam | ádhā hí tvā jagṛibhriré mártāso vikshv íḍyam || 2 || ṛitávānam vícetasam páṣyanto dyám iva stríbhiḥ | víṣveshām adhvaráṇāṃ haskartáraṃ dáme-dame || 3 || āṣúṃ dūtáṃ vivásvato víṣvā yáṣ carshaṇír abhí | á jabhruḥ ketúm āyávo bhṛígavāṇaṃ viṣé-viṣe || 4 || tám īṃ hótāram ānushák cikitváṅsaṃ ní shedire | raṇvám pāvaká-ṣocishaṃ yájishṭhaṃ saptá dhámabhiḥ || 5 ||

॥७॥

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥६॥
ससस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन्रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥७॥
वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥८॥

tám ṣaṣvatíshu mātṛíshu vána á vītám áṣritam | citrám sántaṃ gúhā hitáṃ suvédaṃ kūcidarthínam || 6 || sasásya yád víyutā sásminn údhann ṛitásya dháman raṇáyanta deváḥ | maháñ agnír námasā rātáhavyo vér adhvaráya sádam íd ṛitávā || 7 || vér adhvarásya dūtyàni vidván ubhé antá ródasī saṃcikitván | dūtá īyase pradíva urāṇó vidúshṭaro divá āródhanāni || 8 ||

O fire-cosmic, when shall your glory, as the shining lord, be manifested, since mortal men have accepted you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent, most sapient like the starry heavens, illumining with cheerful rays each solemn activity in every home. 3

Wise men have enshrined you, O cosmic fire, in each and every individual. You are banner and representative of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the invoker of Nature's bounties, the intelligent, the graceful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly cosmic elements of sky, and in the woods. He is loved, yet unapproachable, wonderful, hidden in a cave, endowed with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at his very source of cosmic water. Great cosmic fire, when served with reverence, accepts oblations readily as if by flying. 7

You, being a knower, are aware of the functions of a messenger; you are widely present in both heaven and earth, and that which lies between them. You go up the ascents of heaven, as you are one among the earliest and an envoy, amplifying and willing. 8

कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥९॥
सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥१०॥
तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥११॥

krishṇám ta éma rúṣataḥ puró bhấṣ cariṣhṇv àrcír vápushām íd ékam | yád ápravītā dádhate ha gárbhaṃ sadyáṣ cij jātó bhávasíd u dūtáḥ || 9 || sadyó jātásya dádṛiṣānam ójo yád asya váto anuváti ṣocíḥ | vṛi-ṇákti tigmám ataséshu jihvấṃ sthirá cid ánnā dayate ví jámbhaiḥ || 10 || tṛishú yád ánnā tṛishúṇā vavấksha tṛishúṃ dūtáṃ kṛiṇute yahvó agníḥ | vátasya meḷíṃ sacate nijū́r-vann āṣúṃ ná vājayate hinvé árvā || 11 ||

(८) अष्टमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥८॥ दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥१॥
स हि वेदा वसुधितिं महाँ आरोधनं दिवः । स देवाँ एह वक्षति ॥२॥
स वेद देव आनमं देवाँ ऋतायते दमे । दाति प्रियाणि चिद्वसु ॥३॥

8.

Dūtáṃ vo viṣvávedasaṃ havyaváham ámartyam | yáji-shṭham ṛiñjase girá || 1 || sá hí védā vásudhitim mahấñ ārό-dhanaṃ diváḥ | sá devấñ éhá vakshati || 2 || sá veda devá ānámaṃ devấñ ṛitāyaté dáme | dáti priyấṇi cid vásu || 3 ||

O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

8

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper; in His dwelling, He gives them treasures that He loves. 3

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते । विद्वाँ आरोधनं दिवः ॥४॥
ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः । य ईं पुष्यन्त इन्धते ॥५॥
ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे । ये अग्ना दधिरे दुवः ॥६॥
अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः । अस्मे वाजास ईरताम् ॥७॥
स विप्रश्चर्षणीनां शवसा मानुषाणाम् । अति क्षिप्रेव विध्यति ॥८॥

sá hótā séd u dūtyàm cikitváñ antár īyate | vidváñ āródhanam diváḥ || 4 || té syāma yé agnáye dadāṣúr havyádātibhiḥ | yá īm púshyanta indhaté || 5 || té rāyá té suvíryaiḥ sasaváñso ví ṣriṇvire | yé agná dadhiré dúvaḥ || 6 || asmé ráyo divé-dive sáṃ carantu puruspṛ́haḥ | asmé vájāsa īratām || 7 || sá vípraṣ carshaṇīnáṃ ṣávasā mánushāṇām | áti kshipréva vidhyati || 8 ||

(९) नवमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१॥ अग्ने मृळ महाँ असि य ईमा देवयुं जनम् । इयेथ बर्हिरासदम् ॥१॥
स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः । दूतो विश्वेषां भुवत् ॥२॥
स सद्म परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि षीदति ॥३॥
उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥४॥

9.

Ágne mṛiḷá maháñ asi yá īm á devayúṃ jánam | iyétha barhír āsádam || 1 || sá mánushīshu dūḷábho vikshú prāvír ámartyaḥ | dūtó víṣveshām bhuvat || 2 || sá sádma pári ṇīyate hótā mandró dívishṭishu | utá pótā ní shīdati || 3 || utá gná agnír adhvará utó gṛihápatir dáme | utá brahmá ní shīdati || 4 ||

He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enkindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme. 4

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥५॥
वेषीद्वस्य दूत्यं यस्य जुजोषो अध्वरम् । हव्यं मर्तस्य वोळ्हवे ॥६॥
अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥७॥
परि ते दूळभो रथोऽस्माँ अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥८॥

véshi hy àdhvarīyatā́m upavaktā́ jánānām havyā́ ca mā́nushāṇām || 5 || véshī́d v asya dūtyàṃ yásya jújosho adhvarám | havyám mártasya vóḷhave || 6 || asmā́kaṃ joshy adhvarám asmā́kaṃ yajñám aṅgiraḥ | asmā́kaṃ ṣṛiṇudhī hávam || 7 || pári te dūḷábho rátho 'smā́ñ aṣnotu viṣvátaḥ | yéna rákshasi dāṣúshaḥ || 8 ||

(१०) दशमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । (१-३) प्रथमतृचस्य पदपङ्क्तिः, (४, ६, ७) चतुर्थीषष्ठीसप्तमीनामृचां पदपङ्क्तिरुष्णिग्वा, (५) पञ्चम्या महापदपङ्क्तिः, (८) अष्टम्याश्चोष्णिक् छन्दांसि ॥

॥१०॥ अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥१॥
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीरृतस्य बृहतो बभूथ ॥२॥
एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥३॥
आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम । प्र ते दिवो न स्तनयन्ति शुष्माः ॥४॥

10.

Ágne tám adyā́ṣvaṃ ná stómaiḥ krátuṃ ná bhadráṃ hṛidispṛíṣam | ṛidhyā́mā ta óhaiḥ || 1 || ádhā hy àgne krátor bhadrásya dákshasya sādhóḥ | rathī́r ṛitásya bṛiható babhū́tha || 2 || ebhír no arkaír bhávā no arvā́ñ svàr ṇá jyótiḥ | ágne víṣvebhiḥ sumánā ánīkaiḥ || 3 || ābhísh ṭe adyá gīrbhír gṛiṇántó 'gne dā́ṣema | prá te divó ná stanayanti ṣúshmāḥ || 4

You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

10

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4

तव॑ स्वादि॒ष्ठाग्ने॒ संदृ॑ष्टिरि॒दा चि॒दह्न॑ इ॒दा चि॑द॒क्तोः । श्रि॒ये रु॒क्मो न रो॑चत उपा॒के ॥५॥
घृ॒तं न पू॒तं त॒नूर॑रे॒पाः शुचि॒ हिर॑ण्यम् । तत्ते॑ रु॒क्मो न रो॑चत स्वधावः ॥६॥
कृ॒तं चि॒द्धि ष्मा॒ सने॑मि॒ द्वेषोऽग्न॑ इ॒नोषि॒ मर्ता॑त् । इ॒त्था यज॑मानादृतावः ॥७॥
शि॒वा नः॑ स॒ख्या सन्तु भ्रा॒त्राग्ने॑ दे॒वेषु॑ यु॒ष्मे । सा नो॒ नाभिः॒ सद॑ने॒ सस्मि॒न्नूध॑न् ॥८॥

táva svádishṭhágne sáṃdṛishṭir idá́ cid áhna idá́ cid aktóḥ | ṣriyé rukmó ná rocata upāké ‖ 5 ‖ ghṛitáṃ ná pūtáṃ tanū́r arepā́ḥ ṣúci híraṇyam | tát te rukmó ná rocata svadhāvaḥ ‖ 6 ‖ kṛitáṃ cid dhí shmā sánemi dvéshó 'gna inóshi mártāt | itthá́ yájamānād ṛitāvaḥ ‖ 7 ‖ ṣivá́ naḥ sakhyá́ sántu bhrātrágne devéshu yushmé | sá́ no nábhiḥ sádane sásminn ū́dhan ‖ 8 ‖

(११) एकादशं सूक्तम्

(१-६) षड्डृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥११॥ भ॒द्रं ते॑ अग्ने सहसि॒न्ननी॑कमुपा॒क आ रो॑चते॒ सूर्य॑स्य ।
रुश॑द्दृ॒शे द॑दृशे नक्त॒या चि॒दरू॑क्षितं दृ॒श आ रू॒पे अन्न॑म् ॥१॥
वि षा॑ह्यग्ने गृण॒ते म॑नी॒षां खं वेप॑सा तुविजात॒ स्तवा॑नः ।
विश्वे॑भि॒र्यद्वा॒वनः॑ शुक्र दे॒वैस्तन्नो॑ रास्व सुमहो॒ भूरि॒ मन्म॑ ॥२॥

11.

Bhadráṃ te agne sahasinn ánīkam upāká á́ rocate sū́ryasya | rúṣad dṛiṣé dadṛiṣe naktayá́ cid árūkshitaṃ dṛiṣá́ á́ rūpé ánnam ‖ 1 ‖ ví shāhy agne gṛiṇaté manīshá́ṃ kháṃ vépasā tuvijāta stávānaḥ | víṣvebhir yád vāvánaḥ ṣukra devaís tán no rāsva sumaho bhū́ri mánma ‖ 2 ‖

O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorable, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।
त्वदेति द्रविणं वीरपेशा इत्थाधिये दाशुषे मर्त्याय ॥३॥
त्वद्वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः ।
त्वद्रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा ॥४॥
त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम् ।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् ॥५॥
आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित्सचसे स्वस्ति ॥६॥

tvád agne kā́vyā tván manīshā́s tvád ukthā́ jāyante rā́dhyāni | tvád eti drávinam vīrápeṣā itthā́dhiye dāṣúshe mártyāya || 3 || tvád vājī́ vājambharó vihāyā abhishṭikṛ́j jāyate satyáṣushmaḥ | tvád rayír devájūto mayobhús tvád āṣúr jūjuvā́n̐ agne árvā || 4 || tvā́m agne prathamám devayánto devám mártā amṛita mandrájihvam | dveshoyútam ā́ vivāsanti dhībhír dámūnasam gṛihápatim ámūram || 5 || āré asmád ámatim āré án̐ha āré víṣvām durmatím yán nipā́si | doshā́ ṣiváḥ sahasaḥ sūno agne yám devá ā́ cit sácase svastí || 6 ||

(१२) द्वादशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ यस्त्वामग्न इनधते यतस्रुक्त्रिस्ते अन्नं कृणवत्सस्मिन्नहन् ।
स सु द्युम्नैरभ्यस्तु प्रसक्षत्तव क्रत्वा जातवेदश्चिकित्वान् ॥१॥

12.

Yás tvā́m agna inádhate yatásruk trís te ánnam kṛiṇávat sásminn áhan | sá sú dyumnaír abhy àstu prasákshat táva krátvā jātavedaș cikitvā́n || 1 ||

O adorable, from you springs poetic wisdom; from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames are exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

12

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excell all others in his attainments. 1

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन्रयिं सचते घ्नन्नमित्रान् ॥२॥
अग्निरीशे बृहतः क्षत्रियस्याग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मर्त्याय स्वधावान् ॥३॥

idhmáṃ yás te jabhárac chasramāṇó mahó agne ánīkam ā́ saparyán | sá idhānáḥ práti doshā́m ushā́sam púshyan rayíṃ sacate ghnánn amítrān || 2 || agnír īṣe bṛihatáḥ kshatríyasāgnír vā́jasya paramásya rāyáḥ | dádhāti rátnaṃ vidhaté yávishṭho vy ā̀nushán̄ mártyāya svadhā́vān || 3 ||

यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने ॥४॥
महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम् ।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः ॥५॥
यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥६॥

yác cid dhí te purushatrá́ yavishṭhā́cittibhiṣ cakṛimā́ kác cid ā́gaḥ | kṛidhī́ shv àsmā́n̄ áditer ánāgān vy énāṅsi ṣiṣratho víshvag agne || 4 || maháṣ cid agna énaso abhī́ka ūrvā́d devā́nām utá mártyānām | mā́ te sákhāyaḥ sádam íd rishāma yáchā tokā́ya tánayāya ṣáṃ yóḥ || 5 || yáthā ha tyád vasavo gaurýàṃ cit padí shitā́m ámuñcatā yajatrāḥ | evó shv àsmán muñcatā vy áṅhaḥ prá tāry agne pratarā́ṃ na ā́yuḥ || 6 ||

O adorable, mighty and glorious Lord, whosoever serving diligently offers you oblations and who invokes you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you, make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6

(१३) त्रयोदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्लिङ्गोक्ता वा देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ प्रत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति ॥१॥
ऊर्ध्वं भानुं सविता देवो अश्रेद्द्रप्सं दविध्वद्गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति ॥२॥
यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥३॥

13.

Práty agnír ushásām ágram akhyad vibhātīnā́ṃ sumánā ratnadhéyam | yātám aṣvinā sukríto duroṇám út sū́ryo jyótishā devá eti || 1 || ūrdhvám bhānúṃ savitā́ devó aṣred drapsáṃ dávidhvad gavishó ná sátvā | ánu vratám váruṇo yanti mitró yát sū́ryaṃ divy ā́roháyanti || 2 || yáṃ sīm ákriṇvan támase vipṛ́ce dhruvákshemā ánavasyanto ártham | táṃ sū́ryaṃ harítaḥ saptá yahvī́ spáṣaṃ víṣvasya jágato vahanti || 3 ||

वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

váhishṭhebhir viháran yāsi tántum avavyáyann ásitaṃ deva vásma | dávidhvato raṣmáyaḥ sū́ryasya cármevā́vādhus támo apsv àntáḥ || 4 || ánāyato ánibaddhaḥ kathā́yáṃ nyàññ uttānó 'va padyate ná | káyā yāti svadháyā kó dadarṣa divá skambháḥ sámṛitaḥ pāti nā́kam || 5 ||

13

Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards ? By which self-sustenance does he moves ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar ? 5

(१४) चतुर्दशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्लिङ्गोक्ता वा देवताः । त्रिष्टुप् छन्दः ॥

॥१.४॥ प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥१॥
ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

14.

Práty agnír usháso jātávedā ákhyad devó rócamānā máhobhiḥ | á nāsatyorugāyá ráthenemáṃ yajñám úpa no yātam ácha || 1 || ūrdhváṃ ketúṃ savitá devó aṣrej jyótir víṣvasmai bhúvanāya kṛiṇván | áprā dyávāpṛithiví antárikshaṃ ví sûryo raṣmíbhiṣ cékitānaḥ || 2 ||

आवहन्त्यरुणीर्ज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥३॥
आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेथाम् ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

āváhanty aruṇír jyótishágān mahí citrá raṣmíbhiṣ cékitānā | prabodháyantī suvitáya devy ùshá īyate suyújā ráthena || 3 || á vāṃ váhishṭhā ihá té vahantu ráthā áṣvāsa usháso vyùshṭau | imé hí vām madhupéyāya sómā asmín yajñé vṛishaṇā mādayethām || 4 || ánāyato — || 5 ||

14

The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimaral twins, to our place of worship. 1

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays. 2

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness. 3

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendours delight you at our places of work and worship. 4

How is it that the unbound and unsupported sun does not fall, although directed downward ? By which self-sustenance does he move ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar. 5

(१५) पञ्चदशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-६) प्रथमादिषडृचामग्निः (७-८) सप्तम्यष्टम्योः साहदेव्यः सोमकः (९-१०) नवमीदशम्योश्चाश्विनौ देवताः । गायत्री छन्दः ॥

॥१५॥ अग्निर्होता नो अध्वरे वाजी सन्परि णीयते । देवो देवेषु यज्ञियः ॥१॥
परि त्रिविष्ट्यध्वरं यात्यग्नी रथीरिव । आ देवेषु प्रयो दधत् ॥२॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥३॥
अयं यः सृञ्जये पुरो दैववाते समिध्यते । द्युमाँ अमित्रदम्भनः ॥४॥
अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः । तिग्मजम्भस्य मीळ्हुषः ॥५॥

15.

Agnír hótā no adhvaré vājī́ sán pári ṇīyate | devó devéshu yajñíyaḥ || 1 || pári trivishṭy àdhvarám yā́ty agnī́ rathī́r iva | ā́ devéshu práyo dádhat || 2 || pári vā́japatiḥ kavír agnír havyā́ny akramīt | dádhad rátnāni dāṣúshe || 3 || ayáṃ yáḥ sṛíñjaye puró daivavāté samidhyáte | dyumā́ñ amitradámbhanaḥ || 4 || ásya ghā vīrá ívato 'gnér īṣīta mártyaḥ | tigmájambhasya mīḷhúshaḥ || 5 ||

॥१६॥ तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् । मर्मृज्यन्ते दिवेदिवे ॥६॥
बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हूत उदरम् ॥७॥
उत त्या यजता हरी कुमारात्साहदेव्यात् । प्रयता सद्य आ ददे ॥८॥

tám árvantam ná sānasím arusháṃ ná diváḥ síśum | marmṛijyánte divé-dive || 6 || bódhad yán mā háribhyāṃ kumāráḥ sāhadevyáḥ | áchā ná hūtá úd aram || 7 || utá tyá yajatá hárī kumārā́t sāhadevyā́t | práyatā sadyá ā́ dade || 8

15

The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony. 1

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature's bounties with swiftness of the charioteer. 2

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. 3

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees. 4

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous. 5

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven. 6

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline. 7

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces. 8

एष वां देवावश्विना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥९॥
तं युवं देवावश्विना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

eshá vāṃ devāv aṣvinā kumāráḥ sāhadevyáḥ | dīrghá-yur astu sómakaḥ || 9 || táṃ yuváṃ devāv aṣvinā kumārám sāhadevyám | dīrgháyusham kriṇotana || 10 ||

(१६) षोडशं सूक्तम्
(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥१॥
अव स्य शूराध्वनो नान्तेऽस्मिन्नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥२॥
कविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥३॥
स्वर्यद्वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥४॥

16.

Á satyó yātu magháváñ rijīshí drávantv asya háraya úpa naḥ | tásmā íd ándhaḥ sushumā sudáksham ihábhipi-tvám karate griṇānáḥ || 1 || áva sya ṣūrádhvano nánte 'smín no adyá sávane mandádhyai | sáñsāty ukthám uṣáneva ve-dhāṣ cikitúshe asuryāya mánma || 2 || kavír ná niṇyám vi-dáthāni sádhan vṛíshā yát sékam vivipānó árcāt | divá itthá jījanat saptá kārūn áhnā cic cakrur vayúnā griṇántaḥ || 3 || svàr yád védi sudṛíṣīkam arkaír máhi jyótī rurucur yád dha vástoḥ | andhá támāñsi dúdhitā vicákshe nṛíbhyaṣ ca-kāra nṛítamo abhíshṭau || 4 ||

O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

16

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4

ववक्ष इन्द्रो अमितमृजीष्युभे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥५॥

vavakshá índro ámitam ṛijīshy ùbhé á paprau ródasī mahitvá | átaṣ cid asya mahimá ví recy abhí yó víṣvā bhúvanā babhúva || 5 ||

॥१८॥ विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥६॥
अपो वृत्रं वव्रिवांसं पराहन्प्रावत्ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥७॥
अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥८॥
अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम् ।
ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त ॥९॥
आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः ।
स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥१०॥

víṣvāni ṣakró náryāṇi vidván apó rireca sákhibhir níkāmaiḥ | áṣmānam cid yé bibhidúr vácobhir vrajám gómantam uṣíjo ví vavruḥ || 6 || apó vṛitrám vavrivánsam párāhan právat te vájram pṛithiví sácetāḥ | prárṇánsi samudríyāṇy ainoḥ pátir bhávañ chávasā ṣūra dhṛishṇo || 7 || apó yád ádrim puruhūta dárdar āvír bhuvat sarámā pūrvyám te | sá no netá vájam á darshi bhúrim gotrá rujánn áñgirobhir gṛiṇānáḥ || 8 || ácha kavím nṛimaṇo gā abhíshṭau svàrshātā maghavan nádhamānam | ūtíbhis tám ishaṇo dyumnáhūtau ní māyávān ábrahmā dásyur arta || 9 || á dasyughná mánasā yāhy ástam bhúvat te kútsaḥ sakhyé níkāmaḥ | své yónau ní shadatam sárūpā ví vāṃ cikitsad ṛitacíd dha nárī || 10 ||

Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends—the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth co-operates with you. O valiant hero, preserver of the earth, may you through your power. send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invokings, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10

॥१९॥

यासि कुत्सेन सरथमवस्युस्तोदो वातस्य हर्योरीशानः ।
ऋज्रा वाजं न गध्यं युयूषन्कविर्यदहन्पार्याय भूषात् ॥११॥
कुत्साय शुष्णमशुषं नि बर्हीः प्रपित्वे अह्नः कुयवं सहस्रा ।
सद्यो दस्यून्प्र मृण कुत्स्येन प्र सूरश्चक्रं वृहतादभीके ॥१२॥
त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः ।
पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥१३॥
सूर उपाके तन्वं दधानो वि यत्ते चेत्यमृतस्य वर्पः ।
मृगो न हस्ती तविषीमुषाणः सिंहो न भीम आयुधानि बिभ्रत् ॥१४॥
इन्द्रं कामा वसूयन्तो अग्मन्त्स्वर्मीळ्हे न सवने चकानाः ।
श्रवस्यवः शशमानास उक्थैरोको न रण्वा सुदृशीव पुष्टिः ॥१५॥

yási kútsena sarátham avasyús todó vátasya háryor íṣā-nah | rijrā́ vā́jam ná gā́dhyam yúyūshan kavír yád áhan pā́ryāya bhū́shāt || 11 || kútsāya ṣúshṇam aṣúsham ní barhīḥ prapitvé áhnaḥ kúyavam sahásrā | sadyó dásyūn prá mriṇa kutsyéna prá sū́raṣ cakrám vṛihatād abhī́ke || 12 || tvám píprum mṛígayam ṣūṣuvā́ṅsam ṛijíṣvane vaidathinā́ya randhīḥ | pañcāsát krishṇā́ ní vapaḥ sahásrātkam ná púro jarimā́ ví dardaḥ || 13 || sū́ra upāké tanvàm dádhāno ví yát te céty amṛítasya várpaḥ | mṛigó ná hastí távishīm ushāṇáḥ siṅhó ná bhīmá ā́yudhāni bíbhrat || 14 || índram kā́mā vasūyánto agman svàrmīḷhe ná sávane cakanā́ḥ | ṣravasyávaḥ ṣaṣamānā́sa ukthaír óko ná raṇvā́ sudṛíṣīva pushṭíḥ || 15 ||

॥२०॥

तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि ।
यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः ॥१६॥

tám íd va índram suhávam huvema yás tā́ cakā́ra ná-ryā purū́ṇi | yó mā́vate jaritré gā́dhyam cin makshū́ vā́jam bhárati spārhárādhāḥ || 16 ||

On the day when discriminating mind prepares to cross over the sea of perturbance, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamantine determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः ॥१८॥
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥१९॥

tigmá yád antár aṣániḥ pátāti kásmiñ cic chūra muhuké jánānām | ghorá yád arya sámṛitir bhávāty ádha smā nas tanvò bodhi gopáḥ || 17 || bhúvo 'vitá vāmádevasya dhīnám bhúvaḥ sákhāvṛikó vájasātau | tvám ánu prámatim á jaganmoruṣáṅso jaritré viṣvádha syāḥ || 18 || ebhír nṛíbhir indra tvāyúbhish ṭvā maghávadbhir maghavan víṣva ājaú | dyávo ná dyumnaír abhí sánto aryáḥ kshapó madema ṣarádaṣ ca pūrvíḥ || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd índrāya vṛishabháya vṛíshṇe bráhmākarma bhṛígavo ná rátham | nú cid yáthā naḥ sakhyá viyóshad ásan na ugrò 'vitá tanūpáḥ || 20 || nú shṭutá indra nú gṛiṇāná ísham jaritré nadyò ná pīpeḥ | ákāri te harivo bráhma návyam dhiyá syāma rathyàḥ sadāsáḥ || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

(१७) सप्तदशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-१४, १६-२१) प्रथमादिचतुर्दशर्चां षोडश्यादिषण्णाञ्च त्रिष्टुप्, (१५) पञ्चदश्याश्चैकपदा विराट् छन्दसी ॥

॥२१॥ त्वं महाँ इन्द्र तुभ्यं ह क्षा अनु क्षत्रं मंहना मन्यत द्यौः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जग्रसानान् ॥१॥
तव त्विषो जनिमन्रेजत द्यौ रेजद्भूमिर्भियसा स्वस्य मन्योः ।
ऋघायन्त सुभ्वः पर्वतास आर्दन्धन्वानि सरयन्त आपः ॥२॥
भिनद्गिरिं शवसा वज्रमिष्णन्नाविष्कृण्वानः सहसान ओजः ।
वधीद्वृत्रं वज्रेण मन्दसानः सरन्नापो जवसा हतवृष्णीः ॥३॥

17.

Tvám maháñ indra túbhyam ha kshá ánu kshatrám maṅhánā manyata dyaúḥ | tvám vṛitráṃ śávasā jaghanván sṛijáḥ síndhūñr áhinā jagrasānán || 1 || táva tvishó jániman rejata dyaú réjad bhū́mir bhiyásā svásya manyóḥ | ṛighāyánta subhvàḥ párvatāsa árdan dhánvāni saráyanta ā́paḥ || 2 || bhinád girím śávasā vájram ishṇánn āvishkṛiṇvānáḥ sahasāná ójaḥ | vádhīd vṛitrám vájreṇa mandasānáḥ sárann ápo jávasā hatávṛishṇīḥ || 3 ||

सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत् ।
य ईं जजान स्वर्यं सुवज्रमनपच्युतं सदसो न भूम ॥४॥
य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥५॥

suvī́ras te janitá manyata dyaúr índrasya kartá svápastamo bhūt | yá īṃ jajána svaryàṃ suvájram ánapacyutaṃ sádaso ná bhū́ma || 4 || yá éka ic cyāváyati prá bhū́mā rájā kṛishṭīnám puruhūtá índraḥ | satyám enam ánu víśve madanti rātíṃ devásya gṛinató maghónaḥ || 5 ||

17

Great are you, O resplendent self, the earthly body and the illuminated mind accept your superiority. You by your vigour destroy evils and set free the streams of noble thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble through fear of your wrath; the mighty mountains of sin get shaky; the stream of free thoughts flow through the aried land (barren mind). 2

The subduer of foes, manifesting his energy and hurling his adamantine will power, shatters the mountain of darkness by his strength; he in exhilaration lays off evil forces with the bolt of his will, and the thoughts, whose obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of his own effulgence. May you, resplendent self, be the accomplisher of a most excellent work; you furnish yourself with undecaying adamantine will power for attaining happiness. Indeed you are endowed with supreme greatness. 4

He is sovereign king of men and adored by all, who alone casts down many evils. All godly men, speak high of the munificence of this divine and bounteous self. 5

॥२२॥ सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः ।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः ॥६॥
त्वमध प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥७॥
सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम् ।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥८॥
अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥९॥
अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः ।
यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात् ॥१०॥

satrá sómā abhavann asya víṣve satrá mádāso bṛiható mádishṭhāḥ | satrábhavo vásupatir vásūnāṃ dátre víṣvā adhithā indra kṛishṭíḥ || 6 || tvám ádha prathamáṃ jáyamānó 'me víṣvā adhithā indra kṛishṭíḥ | tvám práti praváta āṣáyānam áhiṃ vájreṇa maghavan ví vṛiṣcaḥ || 7 || satrāháṇaṃ dádhṛishiṃ túmram índram mahám apāráṃ vṛishabháṃ suvájram | hántā yó vṛitráṃ sánitotá vájaṃ dátā magháni maghávā surádhāḥ || 8 || ayáṃ vṛítaṣ cātayate samīcír yá ājíshu maghávā ṣriṇvá ékaḥ | ayáṃ vájam bharati yáṃ sanóty asyá priyásaḥ sakhyé syāma || 9 || ayáṃ ṣriṇve ádha jáyann utá ghnánn ayám utá prá kṛiṇute yudhá gáḥ | yadá satyáṃ kṛiṇuté manyúm índro víṣvaṃ dṛiḷhám bhayata éjad asmāt || 10 ||

॥२३॥ समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा यो ह पूर्वीः ।
एभिर्नृभिर्नृतमो अस्य शाके रायो विभक्ता संभरश्च वस्वः ॥११॥

sám índro gá ajayat sáṃ híraṇyā sám aṣviyá maghávā yó ha pūrvíḥ | ebhír nṛíbhir nṛítamo asya ṣākaí rāyó vibhaktá sambharáṣ ca vásvaḥ || 11 ||

Truly, he deserves all loving devotion; all these exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches. 6

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts. 7

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures. 8

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship. 9

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recovers wisdom. When he shows his wrath, all that is stationary or movable is afraid of him. 10

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full. 11

कियत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्यो जजान ।
यो अस्य शुष्मं मुहुकैरियर्ति वातो न जूतः स्तनयद्भिरभ्रैः ॥१२॥
क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम् ।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात् ॥१३॥
अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम् ।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥१४॥
असिक्न्यां यजमानो न होता ॥१५॥

kíyat svid índro ádhy eti mātúḥ kíyat pitúr janitúr yó jajána | yó asya ṣúshmam muhukaír íyarti vắto ná jūtá stanáyadbhir abhraíḥ || 12 || kshiyántam tvam ákshiyantam krinotíyarti reṇúm maghávā samóham ¦ vibhañjanúr aṣánimāñ iva dyaúr utá stotáram maghávā vásau dhāt || 13 || ayám cakrám ishaṇat sū́ryasya ny étaṣam rīramat sasṛimāṇám | ắ kṛishṇá īṃ juhurāṇó jigharti tvacó budhné rájaso asyá yónau || 14 || ásiknyāṃ yájamāno ná hótā || 15 ||

॥२४॥ गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥१६॥
त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः ॥१७॥
सखीयतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥१८॥

gavyánta índraṃ sakhyấya víprā aṣvāyánto vṛíshaṇaṃ vājáyantaḥ | janīyánto janidắm ákshitotim ấ cyāvayāmo 'vaté ná kóṣam || 16 ¦| trātá no bodhi dádṛiṣāna āpír abhikhyātá marditá somyánām | sákhā pitá pitṛítamaḥ pitṝṇấm kártem u lokám uṣaté vayodhắḥ || 17 || sakhīyatấm avitấ bodhi sákhā griṇāná indra stuvaté váyo dhāḥ | vayắm hy á te cakrimá sabádha ābhíḥ ṣámībhir maháyanta indra || 24 ||

Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः ॥१९॥
एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा ।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

stutá índro maghávā yád dha vritrā́ bhū́rīṇy éko apratī́ni hanti | asyá priyó jaritā́ yásya ṣármann nákir devā́ vārā́yante ná mártāḥ || 19 || evā́ na índro maghávā virapṣī́ kárat satyā́ carshaṇīdhríd anarvā́ | tvám̐ rā́jā janúshām̐ dhehy asmé ádhi ṣrávo mā́hinam̐ yáj jaritré || 20 || nū́ shṭutá indra — || 21 ||

(१८) अष्टादशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य (१) प्रथमर्च इन्द्रः, (२–३, ४, ८–१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्च गौतमो वामदेव ऋषीः (४, ५–७) चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य चादितिर्ऋषिका । (१, ४, ५–७) प्रथमर्चश्चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य च वामदेवः, (२–३, ४, ८–१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्चेन्द्रो देवते । त्रिष्टुप् छन्दः ॥

॥२५॥ अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥१॥
नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥२॥

18.

Ayám pánthā ánuvittaḥ purāṇó yáto devā́ udájāyanta víṣve | átaṣ cid ā́ janishīshṭa právṛiddho mā́ mātáram amuyā́ páttave kaḥ || 1 || nā́hám áto nír ayā durgáhaitát tiraṣcátā pārṣvā́n nír gamāṇi | bahū́ni me ákṛitā kártvāni yúdhyai tvena sám̐ tvena pṛichai || 2 ||

When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥३॥
किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥४॥
अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥५॥

parāyatím mātáram ánv acashṭa ná nā́nu gāny ánu nū́ gamāni | tváshṭur grihé apibat sómam índraḥ ṣatadhanyàṃ camvòḥ sutásya || 3 || kíṃ sá ṛídhak kṛiṇavad yáṃ sahásram māsó jabhā́ra ṣarádaṣ ca pūrvī́ḥ | nahí nv àsya pratimā́nam ásty antár jātéshūtá yé jánitvāḥ || 4 || avadyám iva mányamānā gúhākar índram mātā́ vīryèṇā nyṛ̀shṭam | áthód asthāt svayám átkaṃ vásāna ā́ ródasī apṛiṇāj jā́yamānaḥ || 5 ||

॥२६॥ एता अर्षन्त्यललाभवन्तीरृतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥६॥
किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥७॥
ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥८॥

etā́ arshanty alalābhávantīr ṛitā́varīr iva saṃkróṣamānāḥ | etā́ ví pṛicha kím idám bhananti kám ā́po ádrim paridhíṃ rujanti || 6 || kím u shvid asmai nivído bhananténdrasyāvadyáṃ didhishanta ā́paḥ | mámaitā́n putró mahatā́ vadhéna vṛitráṃ jaghanvā́ñ asṛijad ví síndhūn || 7 || mámac caná tvā yuvatíḥ parā́sa mámac caná tvā kushávā jagā́ra | mámac cid ā́paḥ ṣíṣave mamṛiḍyur mámac cid índraḥ sáhasód atishṭhat || 8 ||

(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years ? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these prayful whispers speak to us ? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks : My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life : Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8

मर्मच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान ।
अधा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन ॥९॥
गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम् ।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम् ॥१०॥
उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥११॥

mámac caná te maghavan vyàṅso nivividhváñ ápa hánū jaghā́na | ádhā níviddha úttaro babhūvā́ñ chíro dāsásya sám piṇak vadhéna || 9 || gṛishṭíḥ sasūva stháviraṃ tavāgā́m anādhṛishyám vṛishabhám̐ túmram índram | árīḷhaṃ vatsáṃ caráthāya mātā́ svayáṃ gātúṃ tanvà ichámānam || 10 || utá mātā́ mahishám ánv avenad amī́ tvā jahati putra deváḥ | áthābravīd vṛitrám índro hanishyán sákhe vishṇo vitaráṃ ví kramasva || 11 ||

कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम् ।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥१२॥
अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥१३॥

kás te mātáraṃ vidhávām acakrac chayúṃ kás tvā́m ajighāṅsac cárantam | kás te devó ádhi mārḍīká āsīd yát prákshiṇāḥ pitáram pādagṛíhya || 12 || ávartyā ṣúna āntrā́ṇi pece ná devéshu vivide marḍitā́ram | ápaṣyaṃ jāyā́m ámahīyamānām ádhā me ṣyenó mádhv ā́ jabhāra || 13 ||

O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a heifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired: My son, do Nature's forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father: May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution; What a shame to me that I have committed a hineous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature's material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13

(१९) एकोनविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्वृणते वृत्रहत्ये ॥१॥
अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः ॥२॥
अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन् ॥३॥

19.

Evá tvám indra vajrinn átra víṣve dèvásaḥ suhávāsa úmāḥ | mahám ubhé ródasī vṛiddhám ṛishvám nír ékam íd vṛiṇate vṛitrahátye || 1 || ávāsṛijanta jívrayo ná devá bhúvaḥ samráḷ indra satyáyoniḥ | áhann áhim pariṣáyānam árṇaḥ prá vartanír arado viṣvádhenāḥ || 2 || átṛipṇuvantam víyatam abudhyám ábudhyamānam sushupāṇám indra | saptá práti praváta āṣáyānam áhim vájreṇa ví riṇā aparván || 3 ||

अक्षोदयच्छवसा क्षाम बुध्नं वार्ण वातस्तविषीभिरिन्द्रः ।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम् ॥४॥
अभि प्र दद्रुर्जनयो न गर्भं रथा इव प्र ययुः साकमद्रयः ।
अतर्पयो विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥५॥

ákshodayac chávasā kshāma budhnám vár ṇá vātas távishībhir índraḥ | driḷháṇy aubhnād uṣámāna ójó 'vābhinat kakúbhaḥ párvatānām || 4 || abhí prá dadrur jánayo ná gárbham ráthā iva prá yayuḥ sākám ádrayaḥ | átarpayo visṛíta ubjá ūrmín tvám vṛitáñ ariṇā indra síndhūn || 5 ||

19

O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lofty capable of destroying evil forces. 1

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts. 2

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts. 3

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries. 4

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle); you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts. 5

॥२॥ त्वं म॒हीम॒वनिं॑ वि॒श्वधे॑नां तु॒र्वीत॑ये व॒य्या॑य॒ क्षर॑न्तीम् ।
अर॑मयो॒ नम॒सैज॒दर्णः॑ सुतर॒णाँ अ॑कृणोरिन्द्र॒ सिन्धू॑न् ॥६॥
प्रा॒ग्रुवो॑ नभ॒न्वो॒३॒॑ न वक्वा॑ ध्व॒स्रा अ॑पिन्वद्युव॒तीर्ऋ॑त॒ज्ञाः ।
धन्वा॒न्यज्राँ॑ अपृणक्तृषा॒णाँ अधो॒गिन्द्रः॑ स्त॒र्यो॒३॒॑ दंसु॑पत्नीः ॥७॥
पू॒र्वीरु॒षसः॑ श॒रद॑श्च गू॒र्ता वृ॒त्रं ज॑घ॒न्वाँ अ॑सृज॒द्वि सिन्धू॑न् ।
परि॑ष्ठिता अतृणद्बद्बधा॒नाः सी॒रा इन्द्रः॒ स्रवि॑तवे पृथि॒व्या ॥८॥
व॒म्रीभिः॑ पु॒त्रम॒ग्रुवो॑ अदा॒नं नि॒वेश॑नाद्धरिव॒ आ ज॑भर्थ ।
व्य१॒॑न्धो अ॑ख्य॒दहि॑माददा॒नो निर्भू॑दुख॒च्छित्सम॑रन्त॒ पर्व॑ ॥९॥

tváṃ mahī́m avánim viṣvádhenāṃ turvítaye vayyāya kshárantīm | áramayo námasaíjad árṇaḥ sutaraṇā́ñ akṛiṇor indra síndhūn || 6 || prágrúvo nabhanvò ná vákvā dhvasrá apinvad yuvatír ṛitajñā́ḥ | dhánvāny ájrāñ apṛiṇak tṛishāṇā́ñ ádhog índra staryò dáṃsupatnīḥ || 7 || pūrvír ushásaḥ ṣarádaṣ ca gūrtā́ vṛitrám jaghanvā́ñ asṛijad ví síndhūn | párishṭhitā atṛiṇad badbadhānā́ḥ sīrā́ índraḥ srávitave pṛithivyā́ || 8 || vamríbhiḥ putrám agrúvo adānáṃ nivéṣanād dhariva ā́ jabhartha | vy àndhó akhyad áhim ādadānó nír bhūd ukhachít sám aranta párva || 9 ||

प्र ते॒ पूर्वा॑णि॒ कर॑णानि विप्राविद्वाँ आ॑ह वि॒दुषे॒ करां॑सि ।
यथा॑यथा॒ वृष्ण्या॑नि॒ स्वगू॑र्ता॒पांसि राज॒न्नर्यावि॑वेषीः ॥१०॥
नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॒॑ न पी॑पेः ।
अका॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒साः ॥११॥

prá te pū́rvāṇi káraṇāni viprāvidvā́ñ āha vidúshe kárāṅsi | yáthā-yathā vṛíshṇyāni svágūrtápāṅsi rājan náryáviveshīḥ || 10 || nū́ shṭutá — || 11 ||

O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed. 6

Like the fierceful army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of. 7

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world. 8

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united. 9

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 11

(२०) विंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२॥ आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः संगे समत्सु तुर्वणिः पृतन्यून् ॥१॥
आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥२॥
इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥३॥

20.

Ā́ na índro dūrád ā́ na āsád abhishṭikṛíd ávase yāsad ugráḥ | ójishṭhebhir nṛipátir vájrabāhuḥ saṃgé samátsu turváṇiḥ pṛitanyū́n || 1 || ā́ na índro háribhir yātv áchārvācīnó 'vase rā́dhase ca | tíshṭhāti vajrí maghávā virapṣímáṃ yajñám ánu no vā́jasātau || 2 || imáṃ yajñáṃ tvám asmā́kam indra puró dádhat sanishyasi krátuṃ naḥ | ṣvaghníva vajrin sanáye dhánānāṃ tváyā vayám aryá ājíṃ jayema || 3 ||

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥४॥
वि यो ररप्श ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता ।
मर्यो न योषामभि मन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम् ॥५॥

uṣánn u shú ṇaḥ sumánā upāké sómasya nú súshutasya svadhāvaḥ | pā́ indra prátibhṛitasya mádhvaḥ sám ándhasā mamadaḥ pṛishṭhyèna || 4 || ví yó rarapṣá ṛíshibhir návebhir vṛikshó ná pakváḥ sṛíṇyo ná jétā | máryo ná yóshām abhí mányamānó 'chā vivakmi puruhūtám índram || 5 ||

20

May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds. 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstasy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boosting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5

॥५॥ गिरिर्न यः स्वतवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः ।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम् ॥६॥
न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।
उद्वावृषाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः ॥७॥
ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तासि गोनाम् ।
शिक्षानरः समिथेषु प्रहावान्वस्वो राशिमभिनेतासि भूरिम् ॥८॥

girir ná yáḥ svátavāñ ṛishvá índraḥ sanád evá sáhase jātá ugráḥ | ádartā vájram stháviram ná bhīmá udnéva kóṣam vásunā nyṛìshṭam || 6 || ná yásya vartá janúshā nv ásti ná rádhasa āmarītá maghásya | udvāvṛishāṇás tavishīva ugrāsmábhyam daddhi puruhūta rāyáḥ || 7 || íkshe rāyáḥ kshávasya carshaṇīnám utá vrajám apavartási gónām | ṣikshānaráḥ samithéshu prahávān vásvo rāṣím abhinetáṣi bhúrim || 8 ||

कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः ।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे ॥९॥
मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते ।
नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

káyā tác chṛiṇve ṣácyā ṣácishṭho yáyā kṛiṇóti múhu ká cid ṛishváḥ | purú dāṣúshe vícayishṭho áñhó 'thā dadhāti dráviṇam jaritré || 9 || má no mardhīr á bharā daddhí tán naḥ prá dāṣúshe dáṭave bhúri yát te | návye deshṇé ṣasté asmín ta ukthé prá bravāma vayám indra stuvántaḥ || 10 || nú shṭutá — || 11 ||

The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11

(२१) एकविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः॥

॥१॥ आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥१॥
तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नॄन्।
यस्य क्रतुर्विदथ्यो३ न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः ॥२॥
आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात्।
स्वर्णरादवसे नो मरुत्वान्परावतो वा सदनादृतस्य ॥३॥

21.

Ā́ yātv índró 'vasa úpa na ihá stutáḥ sadhamā́d astu śū́raḥ | vāvṛidhānás távishīr yásya pūrvī́r dyaúr ná kshatrám abhíbhūti púshyāt || 1 || tásyéd ihá stavatha vṛíshṇyāni tuvidyumnásya tuvirā́dhaso nṝ́n | yásya krátur vidathyò ná samrā́ṭ sāhvā́n tárutro abhy ásti kṛishṭī́ḥ || 2 || ā́ yātv índro diví ā́ pṛithivyā́ makshū́ samudrā́d utá vā púrīshāt | svàrṇarād ávase no marútvān parāváto vā sádanād ṛitásya || 3 ||

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम्।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ ॥४॥
उप यो नमो नमसि स्तभायन्नियर्ति वाचं जनयन्यजध्यै।
ऋञ्जसानः पुरुवार उक्थैरेन्द्रं कृण्वीत सदनेषु होता ॥५॥

sthūrásya rāyó bṛiható yá íṣe tám u shṭavāma vidátheshv índram | yó vāyúnā jáyati gómatīshu prá dhṛishṇuyā́ náyati vásyo ácha || 4 || úpa yó námo námasi stabhāyánn íyarti vā́caṃ janáyan yájadhyai | ṛiñjasānáḥ puruvā́ra ukthaír éndraṃ kṛiṇvīta sádaneshu hótā || 5 ||

21

May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he. the possessor of many energies, strengthen his own overpowering force. 1

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties. 2

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond. 3

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers. 4

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all. 5

॥६॥ धिषा यदि धिषण्यन्तः सरण्यान्त्सदन्तो अद्रिमौशिजस्य गोहे ।
आ दुरोषाः पास्त्यस्य होता यो नो महान्त्संवरणेषु वह्निः ॥६॥
सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥७॥
वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि ।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति ॥८॥

dhishá yádi dhishaṇyántaḥ saraṇyán sádanto ádrim auṣijásya góhe | á duróshāḥ pāstyásya hótā yó no. mahán saṃváraṇeshu váhniḥ || 6 || satrá yád īm bhārvarásya vṛíshṇaḥ síshakti ṣúshma stuvaté bhárāya | gúhā yád īm auṣijásya góhe prá yád dhiyé práyase mádāya || 7 || ví yád várāṅsi párvatasya vṛiṇvé páyobhir jinvé apáṃ jávāṅsi | vidád gaurásya gavayásya góhe yádī vájāya sudhyò váhanti || 8 ||

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र ।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥९॥
एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः ।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhadrá te hástā súkṛitotá pāṇí prayantárā stuvaté rádha indra | kā́ te níshattiḥ kím u nó mamatsi kíṃ nód-ud u harshase dátavá u || 9 || evá vásva índraḥ satyáḥ samráḍ ḍhántā vṛitráṃ várivaḥ pūráve kaḥ | púrushṭuta krátvā naḥ ṣagdhi rāyó bhakshīyá té 'vaso daívyasya || 10 || nū́ shṭutá — || 11 ||

When sitting and pondering in deep devotion in the priest's abode, the grinder of juices plies with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest. 6

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priests abode, for his accomplishments, desires and delights. 7

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thoughts, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness. 8

O resplendent Lord, your auspicious arms are accomplishers of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay ? Why do you not invigorate us ? Why are you not delighted for granting us riches ? 9

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२२) द्वाविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥

यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति ॥१॥
वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान् ।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये ॥२॥
यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।
दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम ॥३॥

22.

Yán na índro jujushé yác ca váshṭi tán no mahā́n karati ṣushmy ā́ cit | bráhma stómam maghávā sómam ukthā́ yó áṣmānaṃ ṣávasā bíbhrad éti || 1 || vṛíshā vṛíshandhiṃ cáturaṣrim ásyann ugró bāhúbhyāṃ nṛítamaḥ ṣácīvān | ṣriyé párushṇīm ushámāṇa ū́rṇāṃ yásyāḥ párvāṇi sakhyā́ya vivyé || 2 || yó devó devátamo jā́yamāno mahó vā́jebhir mahádbhiṣ ca ṣúshmaiḥ | dádhāno vájram bāhvór uṣántaṃ dyā́m ámena rejayat prá bhū́ma || 3 ||

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाज्जनिमन्रेजत क्षाः ।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः ॥४॥
ता तू त इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥५॥

víṣvā ródhāṅsi pravátaṣ ca pūrvī́r dyaúr ṛishvā́j jániman rejata kshā́ḥ | ā́ mātárā bhárati ṣushmy ā́ gór nṛivát párijman nonuvanta vā́tāḥ || 4 || tā́ tū́ ta indra maható mahā́ni víṣveshv ít sávaneshu pravā́cyā | yác chūra dhṛishṇo dhṛishatā́ dadhṛishvā́n áhiṃ vájreṇa ṣávasā́viveshīḥ || 5 ||

22

The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

.He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5

॥८॥

ता तू ते सत्या तुविनृम्ण विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः ।
अधा ह त्वद्वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥६॥
अत्राह ते हरिवस्ता उ देवीरवोभिरिन्द्र स्तवन्त स्वसारः ।
यत्सीमनु प्र मुचो बद्बधाना दीर्घामनु प्रसितिं स्यन्दयध्यै ॥७॥
पिपीळे अंशुर्मद्यो न सिन्धुरा त्वा शमी शशमानस्य शक्तिः ।
अस्मद्र्यक्छुशुचानस्य यम्या आशुर्न रश्मिं तुव्योजसं गोः ॥८॥

tá tū́ te satyá tuvinṛimṇa víṣvā prá dhenávaḥ sisrate vṛíshṇa ū́dhnaḥ | ádhā ha tvád vṛishamaṇo bhiyānáḥ prá síndhavo jávasā cakramanta || 6 || átrā́ha te harivas tā́ u devī́r ávobhir indra stavanta svásāraḥ | yát sīm ánu prá mucó badbadhāná dīrghā́m ánu prásitiṃ syandayádhyai || 7 || pipīḷé aṅṣúr mádyo ná síndhur ā́ tvā ṣámī ṣaṣamanásya ṣaktíḥ | asmadryàk chuṣucānásya yamyā āṣúr ná raṣmíṃ tuvyójasaṃ góḥ || 8 ||

अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहुरे सहांसि ।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य ॥९॥
अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्राँ उप माहि वाजान् ।
अस्मभ्यं विश्वा इषणः पुरंधीरस्माकं सु मघवन्बोधि गोदाः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

asmé várshishṭhā kṛiṇuhi jyéshṭhā nṛimṇā́ni satrá sahure sáhāṅsi | asmábhyaṃ vṛitrá suhánāni randhi jahí vádhar vanúsho mártyasya || 9 || asmā́kam ít sú ṣṛiṇuhi tvám indrāsmábhyaṃ citrā́ñ úpa māhi vā́jān | asmábhyaṃ víṣvā ishaṇaḥ púraṃdhīr asmā́kaṃ sú maghavan bodhi godā́ḥ || 10 || nū́ shṭutá — || 11 ||

Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11

(२३) त्रयोविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-७, ११) प्रथमादिसप्तर्चामेकादश्याश्चेन्द्रः (८-१०) अष्टम्यादितृचस्येन्द्र ऋतं वा देवता । त्रिष्टुप् छन्दः ॥

॥९॥ कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः ।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥१॥
को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य ।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः ॥२॥
कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद ।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे ॥३॥

23.

Kathā́ mahā́m avṛidhat kásya hótur yajñám jushāṇó abhí sómam ū́dhaḥ | píbann uṣānó jushámāṇo ándho vavakshá ṛishváḥ ṣucaté dhánāya || 1 || kó asya vīráḥ sadhamádam āpa sám ānaṅṣa sumatíbhiḥ kó asya | kád asya citrám cikite kád ūtí vṛidhé bhuvac chaṣamānásya yájyoḥ || 2 || kathā́ ṣriṇoti hūyámānam índraḥ kathā́ ṣriṇvánn ávasām asya veda | kā́ asya pūrvī́r úpamātayo ha kathaínam āhuḥ pápuriṃ jaritré || 3 ||

कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः ।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत् ॥४॥
कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।
कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥५॥

kathā́ sabā́dhaḥ ṣaṣamānó asya náṣad abhí dráviṇaṃ dī́dhyānaḥ | devó bhuvan návedā ma ṛitā́nāṃ námo jagṛibhvā́ñ abhí yáj jújoshat || 4 || kathā́ kád asyā́ usháso vyùshṭau devó mártasya sakhyáṃ jujosha | kathā́ kád asya sakhyáṃ sákhibhyo yé asmin kā́maṃ suyújaṃ tatasré || 5 ||

23

In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. 1

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? 2

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? 3

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. 4

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. 5

॥१०॥ किमादमंत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम ।
श्रिये सुदृशो वपुरस्य सर्गाः स्वर्ण चित्रतममिष आ गोः ॥६॥
द्रुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका ।
ऋणा चिद्यत्र ऋणया न उग्रो दूरे अज्ञाता उषसो बबाधे ॥७॥
ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥८॥

kím ấd ámatram sakhyám sákhibhyah kadá nú te bhrātrám prá bravāma | ṣriyé sudríṣo vápur asya sárgāḥ svàr ṇá citrátamam isha ấ góḥ || 6 || drúhaṃ jíghānsan dhvarásam anindrấṃ tétikte tigmấ tujáse ánīkā | ṛiṇấ cid yátra ṛiṇayấ na ugró dūré ájñātā usháso babādhé || 7 || ṛitásya hí ṣurúdhaḥ sánti pūrvī́r ṛitásya dhītír vṛijinấni hanti | ṛitásya ṣlóko badhirấ tatarda kárṇā budhānáḥ ṣucámāna āyóḥ || 8 ||

ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि ।
ऋतेन दीर्घमिषणन्त पृक्ष ऋतेन गाव ऋतमा विवेशुः ॥९॥
ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

ṛitásya dṛiḷhá dharúṇāni santi purū́ṇi candrấ vápushe vápūṅshi | ṛiténa dīrghám ishaṇanta pṛíksha ṛiténa gấva ṛitám ấ viveṣuḥ || 9 || ṛitáṃ yemāná ṛitám íd vanoty ṛitásya ṣúshmas turayấ u gavyúḥ | ṛitấya pṛithvī́ bahulé gabhīré ṛitấya dhenū́ paramé duhāte || 10 || nū́ shṭutá — || 11 ||

How and in what manner shall we proclaim your affection to your faithful devotees? When may we make known to every one your fraternal regards? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawny mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२४) चतुर्विंशं सूक्तम्
(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१–९, ११) प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप्, (१०) दशम्याश्चानुष्टुप् छन्दसी ॥

॥१.१॥ का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत् ।
दुदिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः ॥१॥
स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥२॥
तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम् ।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥३॥

24.

Ká sushṭutíḥ śávasaḥ sūnúm índram arvācīnám rádhasa á vavartat | dadír hí vīró gṛiṇaté vásūni sá gópatir nishshídhām no janāsaḥ || 1 || sá vṛitrahátye hávyaḥ sá íḍyaḥ sá súshṭuta índraḥ satyárādhāḥ | sá yấmann á maghávā mártyāya brahmaṇyaté súshvaye várivo dhāt || 2 || tám ín náro ví hvayante samīké ririkváṅsas tanvàḥ kṛiṇvata trấm | mithó yát tyāgám ubháyāso ágman náras tokásya tánayasya sātaú || 3 ||

क्रतूयन्ति क्षितयो योग उग्राशुषाणासो मिथो अर्णसातौ ।
सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके ॥४॥
आदिद्ध नेम इन्द्रियं यजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात् ।
आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै ॥५॥

kratūyánti kshitáyo yóga ugrāṣushāṇáso mithó árṇasātau | sáṃ yád víśó 'vavṛitranta yudhmá ád ín néma indrayante abhíke || 4 || ád íd dha néma indriyáṃ yajanta ád ít paktíḥ puroḷấśaṃ riricyāt | ád ít sómo ví papṛicyād ásushvīn ád íj jujosha vṛishabháṃ yájadhyai || 5 ||

24

What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variously put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5

॥१२॥ कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति ।
सध्रीचीनेन मनसाविवेनन्तमित्सखायं कृणुते समत्सु ॥६॥
य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुत भृज्जाति धानाः ।
प्रति मनायोरुचथानि हर्यन्तस्मिन्दधद्वृषणं शुष्ममिन्द्रः ॥७॥
यदा समर्यं व्यचेदृघावा दीर्घं यदाजिमभ्यख्यदर्यः ।
अचिक्रदद्वृषणं पत्न्यच्छा दुरोण आ निशितं सोमसुद्भिः ॥८॥

kriṇóty asmai várivo yá itthéndrāya sómam uṣaté sunóti | sadhrīcínena mánasávivenan tám ít sákhāyaṃ kriṇute samátsu || 6 || yá índrāya sunávat sómam adyá pácāt paktír utá bhrijjáti dhānáḥ | práti manāyór ucáthāni háryan tásmin dadhad vṛíshaṇaṃ śúshmam índraḥ || 7 || yadá samaryáṃ vy áced ṛíghāvā dīrghám yád ājím abhy ákhyad aryáḥ | ácikradad vṛíshaṇam pátny áchā duroṇá á níṣitaṃ somasúdbhiḥ || 8 ||

भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषं पुनर्यन् ।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम् ॥९॥
क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः ।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhúyasā vasnám acarat kánīyó 'vikrīto akānisham púnar yán | sá bhúyasā kánīyo nárirecīd dīná dákshā ví duhanti prá vāṇám || 9 || ká imáṃ daṣábhir máméndraṃ krīṇāti dhenúbhiḥ | yadá vṛitráṇi jáṅghanad áthainam me púnar dadat || 10 || nú shṭutá — || 11 ||

Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises. 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer; this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer; both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows? When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२५) पञ्चविंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥१॥
को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उस्राः ।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥२॥

25.

Kó adyá náryo devákāma uṣánn índrasya sakhyáṃ jujosha | kó vā mahé 'vase pā́ryāya sámiddhe agnaú sutásoma īṭṭe || 1 || kó nānāma vácasā somyā́ya manāyúr vā bhavati vásta usrā́ḥ | ká índrasya yújyaṃ káḥ sakhitváṃ kó bhrātráṃ vashṭi kaváye ká ūtí || 2 ||

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे ।
कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनम् ॥३॥
तस्मा अग्निर्भारतः शर्म यंसज्ज्योक्पश्यात्सूर्यमुच्चरन्तम् ।
य इन्द्राय सुनवामेत्याह नरे नर्याय नृतमाय नृणाम् ॥४॥
न तं जिनन्ति बहवो न दभ्रा उर्वस्मा अदितिः शर्म यंसत् ।
प्रियः सुकृत्प्रिय इन्द्रे मनायुः प्रियः सुप्रावीः प्रियो अस्य सोमी ॥५॥

kó devā́nām ávo adyá vṛiṇīte ká ādityā́ñ áditiṃ jyótir īṭṭe | kásyāṣvínāv índro agníḥ sutásyāṅśóḥ pibanti mánasā́vivenam || 3 || tásmā agnír bhā́rataḥ ṣárma yaṅsaj jyók paṣyāt sū́ryam uccárantam | yá índrāya sunávāméty ā́ha náre náryāya nṛítamāya nṛiṇā́m || 4 || ná táṃ jinanti bahávo ná dabhrá urv àsmā áditiḥ ṣárma yaṅsat | priyáḥ sukṛít priyá índre manāyúḥ priyáḥ suprāvī́ḥ priyó asya somī́ || 5 ||

25

Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord ? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection ? 1

Who has with prayer bowed to the Lord, the lover of devotion ? Who is earnestly devoted to Him ? Who is the admirer of the spiritual radiation emanating out of him ? Who seeks His communion ? His friendship ? His fraternity ? Who has recourse to the sage for help ? 2

Who solicits today the protection of Nature's bounties ? Who seeks eternity and the source of eternal light for spiritual enlightenment ? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee ? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5

॥१४॥ सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥६॥
न रेवता पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः सं गृणीते ।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥७॥
इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥८॥

suprāvyàḥ prāşushāḷ eshá vīráḥ súshveḥ paktím kriṇute kévaléndraḥ | násushver āpír ná sákhā ná jāmír dushprāvyò 'vahantéd ávācaḥ || 6 || ná revátā paṇínā sakhyám índró 'sunvatā sutapáḥ sáṃ griṇīte | ásya védaḥ khidáti hánti nagnáṃ ví súshvaye paktáye kévalo bhūt || 7 || índram páré 'vare madhyamása índraṃ yántó 'vasitāsa índram | índraṃ kshiyánta utá yúdhyamānā índraṃ náro vājayánto havante || 8 ||

(२६) षड्विंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य (१–३) प्रथमादितृचस्य गौतमो वामदेव इन्द्रो वा, (४–७) चतुर्थ्यादिचतसृणाञ्च गौतमो वामदेव ऋषिः । (१–३) प्रथमादितृचस्येन्द्र आत्मा वा. (४–७) चतुर्थ्यादिचतसृणाञ्च श्येनो देवते । त्रिष्टुप् छन्दः ॥

॥१५॥ अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥१॥

26.

Aháṃ mánur abhavaṃ sūryas cāháṃ kakshívāñ ríshir asmi vípraḥ | aháṃ kútsam ārjuneyáṃ ny riñje 'háṃ kavír uşánā pásyatā mā || 1 ||

This almighty resplendent Lord, the prompt dispeller of darkness, accessible with sincere love, grants maturity to the zealous devotee. (On the contrary) He is neither a brother, nor a kinsman, nor a friend, nor a relation of him who offers no dedication. He is beyond access, and the punisher of him, who pays no tributes. 6

The resplendent Lord, the accepter of loving devotion, keeps no alliance with the one who, though wealthy, is a black marketeer and who shows no devotion. He forfeits his wealth and destroys him when destitute. He is particularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the Lord invoked by the most humble, the Lord invoked by the intermediate ones. The moving ones invoke Him and so the stationary. He is invoked by those staying at home, and by fighters in the field. 8

26

I, so speaks the Supreme Self, am the prime source of contemplation and divine light. I am the far-seeing sage and centre of cosmic orbit. I am the accomplisher of piercing intellect. I am the poet, the well-wisher of all; so may you all behold me. 1

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥२॥
अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥३॥
प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥४॥

ahám bhū́mim adadām ā́ryāyāhám vṛishṭíṃ dāṣúshe mártyāya | ahám apó anayaṃ vāvaṣānā́ máma deváso ánu kétam āyan || 2 || ahám púro mandasānó vy àiraṃ náva sākáṃ navatíḥ ṣámbarasya | ṣatatamáṃ veṣyàṃ sarvátātā dívodāsam atithigváṃ yád ā́vam || 3 || prá sú shá víbhyo maruto vír astu prá ṣyenáḥ ṣyenébhya āṣupátvā | acakráyā yát svadháyā suparṇó havyám bháran mánave devájushṭam || 4 ||

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥५॥
ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥६॥
आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।
अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥७॥

bhárad yádi vír áto vévijānaḥ pathórúṇā mánojavā asarji | tū́yaṃ yayāu mádhunā somyénotá ṣrávo vivide ṣyenó átra || 5 || ṛijīpí ṣyenó dádamāno aṅṣúm parāvátaḥ ṣakunó mandrám mádam | sómam bharad dādṛihāṇó devā́vān divó amúshmād úttarād ādā́ya || 6 || ādā́ya ṣyenó abharat sómaṃ sahásraṃ savā́ñ ayútaṃ ca sākám | átrā púraṃdhir ajahād árātīr máde sómasya mūrā́ ámūraḥ || 7 ||

I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature's bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature's bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament ; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7

(२७) सप्तविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-४) प्रथमादिचतुर्ऋचां श्येनः, (५) पञ्चम्याश्च श्येन इन्द्रो वा देवता । (१-४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५) पञ्चम्याश्च शक्वरी छन्दसी ॥

॥१६॥ गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम् ॥१॥
न घा स मामप जोषं जभाराभीमास त्वक्षसा वीर्येण ।
ईर्मा पुरंधिरजहादरातीरुत वाताँ अतरच्छूशुवानः ॥२॥
अव यच्छ्येनो अस्वनीदध द्योर्वि यद्यदि वात ऊहुः पुरंधिम् ।
सृजद्यदस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनसा भुरण्यन् ॥३॥

27.

Gárbhe nú sánn ánv eshām avedam ahám devánām jánimāni víṣvā | ṣatám mā púra áyasīr arakshann ádha ṣyenó javásā nír adīyam || 1 || ná ghā sá mām ápa jósham jabhārābhím āsa tvákshasā vīryèṇa | īrmā púraṃdhir ajahād árātīr utá vátāñ atarac chúṣuvānaḥ || 2 || áva yác chyenó ásvanīd ádha dyór ví yád yádi vāta ūhúḥ púraṃdhim | sṛiját yád asmā áva ha kshipáj jyām kṛiṣánur ástā mánasā bhuraṇyán || 3 ||

ऋजिप्य ईमिन्द्रावतो न भुज्युं श्येनो जभार बृहतो अधि ष्णोः ।
अन्तः पतत्पतत्र्यस्य पर्णमध यामनि प्रसितस्य तद्वेः ॥४॥
अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमन्धः ।
अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै ॥५॥

ṛijipyá īm índrāvato ná bhujyúm ṣyenó jabhāra bṛiható ádhi shṇóḥ | antáḥ patat patatry àsya parṇám ádha yámani prásitasya tád véḥ || 4 || ádha ṣvetám kaláṣam góbhir aktám āpipyānám maghávā ṣukrám ándhaḥ | adhvaryúbhiḥ práyatam mádhvo ágram índro mádāya práti dhat píbadhyai ṣúro mádāya práti dhat píbadhyai || 5 ||

27

As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. 1

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. 2

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. 3

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. 4

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. 5

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। इन्द्र इन्द्रासोमौ वा देवते। त्रिष्टुप् छन्दः॥

॥१७॥ त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि॥१॥
त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि॥२॥
अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके।
दुर्गे दुरोणे क्रत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत्॥३॥

28.

Tvá́ yujá́ táva tát soma sakhyá índro apó mánave sasrútas kaḥ | áhann áhim áriṇāt saptá síndhūn ápāvṛiṇod ápihiteva khā́ni || 1 || tvá́ yujá́ ní khidat sū́ryasyéndraṣ cakrám̱ sáhasā sadyá indo | ádhi shṇúnā bṛihatá́ vártamānam mahó druhó ápa viṣvā́yu dhāyi || 2 || áhann índro ádahad agnír indo purá́ dásyūn madhyáṃdinād abhíke | durgé duroṇé krátvā ná yātā́m purū́ sahásrā ṣárvā ní barhīt || 3 ||

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः।
अबाधेथाममृणतं नि शत्रूनविन्देथामपचितिं वधत्रैः॥४॥
एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना॥५॥

víṣvasmāt sīm adhamā́ñ indra dásyūn víṣo dā́sīr akṛiṇor apraṣastā́ḥ | ábādhethām ámṛiṇataṃ ní ṣátrūn ávindethām ápacitiṃ vádhatraiḥ || 4 || evá́ satyám maghavānā yuvám̱ tád índraṣ ca somorvám áṣvyaṃ góḥ | ádardṛitam ápihitāny áṣnā riricáthuḥ kshā́ṣ cit tatṛidānā́ || 5 ||

28

Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom. 1

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament. 2

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected. 3

O resplendent self, you make these devils devoid of all benefits; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight. 4

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength. 5

(२९) एकोनत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥१॥
आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥२॥
श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै ।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥३॥

29.

Ā na stutá úpa vā́jebhir ūtí índra yāhí háribhir mandasānáḥ | tirás̤ cid aryáḥ sávanā purū̀ṇy āṅgūshébhir griṇānáḥ satyárādhāḥ || 1 || ā́ hí shmā yā́ti náryas̤ cikitvā́n hūyámānaḥ sotṛíbhir úpa yajñám | svás̤vo yó ábhīrur mányamānaḥ sushvāṇébhir mádati sáṃ ha vīraíḥ || 2 || s̤rāvā́yéd asya kárṇā vājayádhyai júshṭām ánu prá dís̤am mandayádhyai | udvāvṛishāṇó rā́dhase túvishmān káran na índraḥ sutīrthā́bhayaṃ ca || 3 ||

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम् ।
उप त्मनि दधानो धुर्या३शून्सहस्राणि शतानि वज्रबाहुः ॥४॥
त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥५॥

áchā yó gántā nā́dhamānam ūtí itthā́ vípraṃ hávamānaṃ griṇántam | úpa tmáni dádhāno dhury ā̀s̤ū́n sahásrāṇi s̤atā́ni vájrabāhuḥ || 4 || tvótāso maghavann indra víprā vayáṃ te syāma sūráyo griṇántaḥ | bhejānā́so bṛiháddivasya rāyá ākāyyàsya dāváne purukshóḥ || 5 ||

29

Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift-going horse-like vital elements in the shafts of His divine chariot. 4

O opulent resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5

(३०) त्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। (१-८, १२-२४) प्रथमाद्यष्टर्चां द्वादश्यादित्रयोदशानाञ्चेन्द्रः, (९-११) नवम्यादितृचस्य चेन्द्रोषसौ देवते। (१-७, ९-२३) प्रथमादिसप्तर्चां नवम्यादिपञ्चदशानाञ्च गायत्री, (८, २४) अष्टमीचतुर्विंश्योश्चानुष्टुप् छन्दसी॥

॥१९॥ नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन्। नकिरेवा यथा त्वम्॥१॥
सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः। सत्रा महाँ असि श्रुतः॥२॥
विश्वे चनेदना त्वा देवास इन्द्र युयुधुः। यदहा नक्तमातिरः॥३॥
यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते। मुषाय इन्द्र सूर्यम्॥४॥
यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत्। त्वमिन्द्र वनूँरहन्॥५॥

30.

Nákir indra tvád úttaro ná jyáyāñ asti vṛitrahan | nákir evá yáthā tvám || 1 || satrá te ánu kṛishṭáyo víṣvā cakréva vāvṛituḥ | satrá maháñ asi ṣrutáḥ || 2 || víṣve canéd aná tvā deváso indra yuyudhuḥ | yád áhā náktam átiraḥ || 3 || yátrotá bādhitébhyaṣ cakrám kútsāya yúdhyate | mushāyá indra sū́ryam || 4 || yátra deváñ ṛighāyató víṣvāñ áyudhya éka ít | tvám indra vanū́ñr áhan || 5 ||

॥२०॥ यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम्। प्रावः शचीभिरेतशम्॥६॥
किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः। अत्राह दानुमातिरः॥७॥
एतद्घेदुत वीर्यमिन्द्र चकर्थ पौंस्यम्।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः॥८॥
दिवश्चिद्घा दुहितरं महान्महीयमानाम्। उषासमिन्द्र सं पिणक्॥९॥

yátrotá mártyāya kám áriṇā indra sū́ryam | právaḥ ṣácībhir étaṣam || 6 || kím ád utási vṛitrahan mághavan manyumáttamaḥ | átráha dánum átiraḥ || 7 || etád ghéd utá vīryàm índra cakártha paúṅsyam | stríyam yád durhaṇāyúvam vádhīr duhitáram diváḥ || 8 || diváṣ cid ghā duhitáram maháñ mahīyámānām | ushásam indra sám piṇak || 9 ||

30

There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9

अपोषा अनसः सरत्संपिष्टादह बिभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥१०॥

áposhá ánasaḥ sarat sámpishṭād áha bibhyúshī | ní yát sīṃ śiśnáthad vṛíshā || 10 ||

॥२१॥ एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससार सीं परावतः ॥११॥
उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परि ष्ठा इन्द्र मायया ॥१२॥
उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥
उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥१४॥
उत दासस्य वर्चिनः सहस्राणि शतावधीः । अधि पञ्च प्रधीँरिव ॥१५॥

etád asyā ánaḥ śaye súsampishṭaṃ vípāśy ā́ | sasára sīm parāvátaḥ || 11 || utá síndhuṃ vibālyàṃ vitasthānám ádhi kshámi | pári shṭhā indra māyáyā || 12 || utá śúshṇasya dhṛishṇuyā́ prá mriksho abhí védanam | púro yád asya sampiṇák || 13 || utá dāsáṃ kaulitarám bṛihatáḥ párvatād ádhi | ávāhann indra śámbaram || 14 || utá dāsásya varcínaḥ sahásrāṇi śatávadhīḥ | ádhi páñca pradhī́ṅr iva || 15 ||

॥२२॥ उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र आभजत् ॥१६॥
उत त्या तुर्वशायदू अस्नातारा शचीपतिः । इन्द्रो विद्वाँ अपारयत् ॥१७॥
उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥१८॥
अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न तत्ते सुम्नमष्टवे ॥१९॥

utá tyáṃ putrám agrúvaḥ párāvṛiktaṃ śatákratuḥ | ukthéshv índra ábhajat || 16 || utá tyā́ turváśāyádū asnātárā śacīpátiḥ | índro vidvā́ñ apārayat || 17 || utá tyā́ sadyá ā́ryā saráyor indra pārátaḥ | árṇācitrárathāvadhīḥ || 18 || ánu dvā́ jahitā́ nayo 'ndháṃ śroṇáṃ ca vṛitrahan | ná tát te sumnám áshṭave || 19 ||

Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away. 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the fellies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, partici-pants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you ! 19

शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥२०॥

satám aṣmanmáyīnam purā́m índro vy àsyat | dívodāsāya dāṣúshe || 20 ||

॥२३॥ अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥२१॥
स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः । यस्ता विश्वानि चिच्युषे ॥२२॥
उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम् । अद्या नकिष्टदा मिनत् ॥२३॥
वामंवामं त आदुरे देवो ददात्वर्यमा ।
वामं पूषा वामं भगो वामं देवः करूळती ॥२४॥

ásvāpayad dabhítaye sahásrā triṅṣátam háthaiḥ | dāsánām índro māyáyā || 21 || sá ghéd utási vṛitrahan samāná indra gópatiḥ | yás tā́ víṣvāni cicyushé || 22 || utá nūnám yád indriyáṃ karishyā́ indra paúṅsyam | adyā́ nákish ṭád ā́ minat || 23 || vāmám-vāmam ta ādure devó dadātv aryamā́ | vāmám pūshā́ vāmám bhágo vāmáṃ deváḥ kárūḷatī || 24 ||

(३१) एकत्रिंशं सूक्तम्
(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१–२, ४–१५) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिद्वादशानाञ्च गायत्री, (३) तृतीयायाश्च पादनिचृच्छन्दसी ॥

॥२४॥ कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृळ्हा चिदारुजे वसु ॥२॥

31.

Káyā naṣ citrá ā́ bhuvad ūtī́ sadā́vṛidhaḥ sákhā | káyā ṣácishṭhayā vṛitā́ || 1 || kás tvā satyó mádānām máṅhishṭho matsad ándhasaḥ | dṛiḷhā́ cid ārúje vásu || 2 ||

O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

31

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution ? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures. 2

अभी षु णः सखीनामविता जरितृणाम् । शतं भवास्यूतिभिः ॥३॥
अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः । नियुद्भिश्चर्षणीनाम् ॥४॥
प्रवता हि क्रतूनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥५॥

abhí shú ṇaḥ sákhīnām avitá jaritṝṇā́m | ṣatám bhavāsy ūtíbhiḥ || 3 || abhí́ na á́ vavṛitsva cakráṃ ná vṛittám árvataḥ | niyúdbhiṣ carshaṇīnā́m || 4 || pravátā hí krátūnām á́ hā padéva gáchasi | ábhakshi sū́rye sácā || 5 ||

॥२५॥ सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे । अध त्वे अध सूर्ये ॥६॥
उत स्मा हि त्वामाहुरिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥
उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरू चिन्मंहसे वसु ॥८॥
नहि ष्मा ते शतं चन राधो वरन्त आमुरः । न च्यौत्नानि करिष्यतः ॥९॥
अस्माँ अवन्तु ते शतमस्मान्त्सहस्रमूतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

sáṃ yát ta indra manyávaḥ sáṃ cakrā́ṇi dadhanviré | ádha tvé ádha sū́rye || 6 || utá sma hí tvā́m āhúr in maghávānaṃ ṣacīpate | dā́tāram ávidīdhayum || 7 || utá smā sadyá ít pári ṣaṣamānā́ya sunvaté | purū́ cin maṅhase vásu || 8 || nahí shmā te ṣatáṃ caná rā́dho váranta āmúraḥ | ná cyautnā́ni karishyatáḥ || 9 || asmā́ñ avantu te ṣatám asmā́n sahásram ūtáyaḥ | asmā́n víṣvā abhíshṭayaḥ || 10 ||

॥२६॥ अस्माँ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥
अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा । अस्मान्विश्वाभिरूतिभिः ॥१२॥
अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गोमतः । नवाभिरिन्द्रोतिभिः ॥१३॥

asmā́ñ ihá vṛiṇīshva sakhyā́ya svastáye | mahó rāyé divítmate || 11 || asmā́ñ aviḍḍhi viṣváhéndra rāyā́ párīṇasā | asmā́n víṣvābhir ūtíbhiḥ || 12 || asmábhyaṃ tā́ñ ápā vṛidhi vrajā́ñ ásteva gómataḥ | návābhir indrotíbhiḥ || 13 ||

May you, the protector of us, your friends and admirers, come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places of worship, as if to your own abode. I glorify you along with your divine refulgence. 5

Our adorations, and these sacred ceremonies when addressed to you, first proceed to you, and then to your effulgence. 6

O Lord of all holy acts, men call you bounteous, munificent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him, who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence, nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us ; may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your friendship, and our prosperity and for great celestial opulence. 11

Favour us, O resplendent Lord, daily with infinite riches and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer, open for us the doors of pastures with grazing cattles. 13

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः । गव्युरश्वयुरीयते ॥१४॥
अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिष्ठं द्यामिवोपरि ॥१५॥

asmákam dhṛishṇuyá rátho dyumáñ indránapacyutaḥ | gavyúr aṣvayúr īyate || 14 || asmákam uttamám kṛidhi ṣrávo devéshu sūrya | várshishṭham dyám ivopári || 15 ||

(३२) द्वात्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-२२) प्रथमादिद्वाविंशत्यृचामिन्द्रः, (२३-२४) त्रयोविंशीचतुर्विंश्योश्चेन्द्रस्याश्वौ देवताः । गायत्री छन्दः ॥

॥२७॥ आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥१॥
भृमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा । चित्रं कृणोष्यूतये ॥२॥
दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥
वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः । अस्माँअस्माँ इदुदव ॥४॥
स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः । अनाधृष्टाभिरा गहि ॥५॥

32.

Á tū́ na indra vṛitrahann asmákam ardhám á gahi | mahán mahī́bhir ūtíbhiḥ || 1 || bhṛímis cid ghāsi tū́tujir á citra citríṇīshv á | citrám kṛiṇoshy ūtáye || 2 || dabhrébhiṣ cic chaṣīyāñsam háñsi vrádhantam ójasā | sákhibhir yé tvé sácā || 3 || vayám indra tvé sácā vayám tvābhí nonumaḥ | asmáñ-asmáñ íd úd ava || 4 || sá naṣ citrábhir adrivo 'navadyábhir ūtíbhiḥ | ánādhṛishṭābhir á gahi || 5 ||

May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

32

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5

॥२८॥ भूयामो षु त्वावतः सखाय इन्द्र गोमतः । युजो वाजाय घृष्वये ॥६॥
त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः । स नो यन्धि महीमिषम् ॥७॥
न त्वा वरन्ते अन्यथा यद्दित्ससि स्तुतो मघम् । स्तोतृभ्य इन्द्र गिर्वणः ॥८॥
अभि त्वा गोतमा गिरानूषत प्र दावने । इन्द्र वाजाय घृष्वये ॥९॥
प्र ते वोचाम वीर्या या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

bhūyámo shú tvávataḥ sákhāya indra gómataḥ | yújo vájāya ghṛíshvaye || 6 || tvám hy éka íśisha índra vájasya gómataḥ | sá no yandhi mahím ísham || 7 || ná tvā varante anyáthā yád dítsasi stutó maghám | stotṛíbhya indra girvaṇaḥ || 8 || abhí tvā gótamā gíránushata prá dāváne | índra vájāya ghṛíshvaye || 9 || prá te vocāma vīryā yá mandasāná árujaḥ | púro dásīr abhítya || 10 ||

॥२९॥ ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या । सुतेष्विन्द्र गिर्वणः ॥११॥
अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । ऐषु धा वीरवद्यशः ॥१२॥
यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥१३॥
अर्वाचीनो वसो भवास्मे सु मत्स्वान्धसः । सोमानामिन्द्र सोमपाः ॥१४॥
अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

tá te gṛiṇanti vedháso yáni cakártha paúṅsyā | sutéshv indra girvaṇaḥ || 11 || ávīvṛidhanta gótamā índra tvé stómavāhasaḥ | aíshu dhā vīrávad yáśaḥ || 12 || yác cid dhí śáśvatām ásíndra sádhāraṇas tvám | táṃ tvā vayáṃ havāmahe || 13 || arvācīnó vaso bhavāsmé sú matsvándhasaḥ | sómānām indra somapāḥ || 14 || asmákaṃ tvā matīnám á stóma indra yachatu | arvág á vartayā hárī || 15 ||

May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour. 6

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food. 7

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision. 8

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour. 9

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds. 10

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love. 11

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity. 12

Verily your blessings are ever showered on all equally, and hence do we invoke you. 13

O resplendent Lord, the giver of all comforts, accepter of devotional love, be present with us, and be delighted by the sweet melodies of our prayers. 14

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward. 15

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥१६॥

purolá-
ṣaṃ ca no gháso josháyāse gíraṣ ca naḥ | vadhūyúr iva yóshaṇām || 16 ||

॥३०॥ सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे । शतं सोमस्य खार्यः ॥१७॥
सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्रा राध एतु ते ॥१८॥
दश ते कलशानां हिरण्यानामधीमहि । भूरिदा असि वृत्रहन् ॥१९॥
भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर । भूरि घेदिन्द्र दित्ससि ॥२०॥
भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥
प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् । माभ्यां गा अनु शिश्रथः ॥२२॥
कनीनकेव विद्रधे नवे द्रुपदे अर्भके । बभ्रू यामेषु शोभेते ॥२३॥
अरं म उस्रयाम्णेऽरमनुस्रयाम्णे । बभ्रू यामेष्वस्रिधा ॥२४॥

sahásraṃ vyátīnāṃ yuktánām índram īmahe | ṣatáṃ sómasya khāryàḥ || 17 || sahásrā te ṣatā́ vayáṃ gávām ā́ cyāvayāmasi | asmatrā́ rā́dha etu te || 18 || dáṣa te kaláṣānāṃ híraṇyānām adhīmahi | bhūridā́ asi vṛitrahan || 19 || bhū́ridā bhū́ri dehi no mā́ dabhrám bhū́ry ā́ bhara | bhū́ri ghéd indra ditsasi || 20 || bhūridā́ hy ási ṣrutáḥ purutrā́ ṣūra vṛitrahan | ā́ no bhajasva rā́dhasi || 21 || prá te babhrū́ vicakshaṇa ṣáṅsāmi goshaṇo napāt | mā́bhyāṃ gā́ ánu ṣiṣrathaḥ || 22 || kanīnakéva vidradhé náve drupadé arbhaké | babhrū́ yā́meshu ṣobhete || 23 || áram ma usráyāmṇé 'ram ánusrayāmṇe | babhrū́ yā́meshv asrídhā || 24 ||

May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord; may you give us bountifully, not little, give plenty; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one; they are innocuous at both the sacrifices. 24

(३३) त्रयस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥१॥
यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥२॥
पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना ।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम् ॥३॥

33.

Prá ṛibhúbhyo dūtám iva vácam ishya upastíre ṣvaítarīṃ dhenúm īḷe | yé vátajūtās taráṇibhir évaiḥ pári dyáṃ sadyó apáso babhūvúḥ || 1 || yadáram ákrann ṛibhávaḥ pitṛíbhyām párivishṭī vesháṇā daṅsánābhiḥ | ád íd devánām úpa sakhyám āyan dhírāsaḥ pushṭím avahan manáyai || 2 || púnar yé cakrúḥ pitárā yúvānā sánā yúpeva jaraṇá ṣáyānā | té vájo víbhvāñ ṛibhúr índravanto mádhupsaraso no 'vantu yajñám || 3 ||

यत्संवत्समृभवो गामरक्षन्यत्संवत्समृभवो मा अपिंशन् ।
यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः ॥४॥
ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥५॥

yát saṃvátsam ṛibhávo gám árakshan yát saṃvátsam ṛibhávo má ápiṅṣan | yát saṃvátsam ábharan bháso asyās tábhiḥ ṣámībhir amṛitatvám āṣuḥ || 4 || jyeshṭhá āha camasá dvá karéti kánīyān trín kṛiṇavāméty āha | kanishṭhá āha catúras karéti tváshṭa ṛibhavas tát panayad váco vaḥ || 5 ||.

33

I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind. 1

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper. 2

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever. 3

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds. 4

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version. 5

॥२॥ सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥६॥
द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥७॥
रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥८॥
अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥९॥

satyám ūcur nára evā́ hí cakrúr ánu svadhā́m ṛibhávo jagmur etā́m | vibhrā́jamānāṅś camasā́ñ áhevā́venat tváshṭā catúro dadṛiṣvā́n || 6 || dvā́daṣa dyū́n yád ágohyasyātithyé ráṇann ṛibhávaḥ sasántaḥ | sukshétrākṛiṇvann ánayanta síndhūn dhánvā́tishṭhann óshadhīr nimnám ā́paḥ || 7 || ráthaṃ yé cakrúḥ suvṛítaṃ nareshṭhā́ṃ yé dhenúṃ viṣvajúvaṃ viṣvárūpām | tá ā́ takshantv ṛibhávo rayíṃ naḥ svávasaḥ svápasaḥ suhástāḥ || 8 || ápo hy èshām ájushanta devā́ abhí krátvā mánasā dī́dhyānāḥ | vā́jo devā́nām abhavat sukármendrasya ṛibhukshā́ váruṇasya víbhvā || 9 ||

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥१०॥
इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥११॥

yé hárī medháyokthā́ mádanta índrāya cakrúḥ suyújā yé áṣvā | té rāyás póshaṃ dráviṇāny asmé dhattá ṛibhavaḥ kshemayánto ná mitrám || 10 || idā́hnaḥ pītím utá vo mádaṃ dhur ná ṛité ṣrāntásya sakhyā́ya devā́ḥ | té nūnám asmé ṛibhavo vásūni tṛitī́ye asmín sávane dadhāta || 11 ||

The leaders of men speak truth, and so they classify the universe. Thereupon the intellectuals follow their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction. 6

When the intellectuals reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land, and let waters spread over the low places. 7

These experienced intellectuals construct the firm abiding, wheel-conducting car; they rear many breads of milch-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches. 8

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable. 9

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend. 10

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship. 11

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। ऋभवो देवताः। त्रिष्टुप् छन्दः॥

॥३॥ ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात।
इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः ॥१॥
विदानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम्।
सं वो मदा अग्मत सं पुरंधिः सुवीरामस्मे रयिमेरयध्वम् ॥२॥
अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः ॥३॥

34.

Ṛibhúr víbhvā vā́ja índro no áchemáṃ yajñám ratna dhéyópa yāta | idā́ hí vo dhishánā devy áhnām ádhāt pītíṃ sám mádā agmatā vaḥ || 1 || vidānáso jánmano vāja ratnā uṭá ṛitúbhir ṛibhavo mādayadhvam | sáṃ vo mádā ágmata sám púraṃdhiḥ suvī́rām asmé rayím érayadhvam || 2 || ayáṃ vo yajñá ṛibhavo 'kāri yám ā́ manushvát pra dívo dadhidhvé | prá vó 'chā jujushāṇáso asthur ábhūta víśve agriyótá vā́jāḥ || 3 ||

अभूदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय ॥४॥
आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्व इव ग्मन् ॥५॥

ábhūd u vo vidhaté ratnadhéyam idā́ naro dāśúshe mártyāya | píbata vājā ṛibhavo dadé vo máhi tṛitī́yaṃ sávanam mádāya || 4 || ā́ vājā yātópa na ṛibhukshā mahó naro drávinaso griṇānā́ḥ | ā́ vaḥ pītáyo 'bhipitve áhnām imā́ ástaṃ navasvà iva gman || 5 ||

34

The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5

॥४॥

आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः ।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः ॥६॥
सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः ।
अग्रेपाभिरृतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः ॥७॥
सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥८॥
ये अश्विना ये पितरा य ऊती धेनुं ततक्षुरृभवो ये अश्वा ।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥९॥

á napātaḥ ṣavaso yātanópemáṃ yajñáṃ námasā hūyá-mānāḥ | sajóshasaḥ sūrayo yásya ca sthá mádhvaḥ pāta ra-tnadhā́ índravantaḥ || 6 || sajóshā indra váruṇena sómaṃ sa-jóshāḥ pāhi girvaṇo marúdbhiḥ | agrepā́bhir ṛitupā́bhiḥ sa-jóshā gnā́spátnībhī ratnadhā́bhiḥ sajóshāḥ || 7 || sajóshasa ādityaír mādayadhvaṃ sajóshasa ṛibhavaḥ párvatebhiḥ | sa-jóshaso daívyenā savitrā́ sajóshasaḥ síndhubhī ratnadhébhiḥ || 8 || yé aṣvínā yé pitárā yá ūtī́ dhenúṃ tatakshúr ṛibhávo ye áṣvā | yé áṅsatrā yá ṛídhag ródasī yé víbhvo náraḥ sva-patyā́ni cakrúḥ || 9 ||

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम् ।
ते अग्रेपा ऋभवो मन्दसाना अस्मे धत्त ये च रातिं गृणन्ति ॥१०॥
नापाभूत न वोऽतीतृषामानिःशस्ता ऋभवो यज्ञे अस्मिन् ।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधेयाय देवाः ॥११॥

yé gómantaṃ vā́javantaṃ suvī́raṃ ra-yíṃ dhatthá vásumantam purukshúm | té agrepā́ ṛibhavo mandasānā́ asmé dhatta yé ca rātíṃ gṛiṇánti || 10 || nā́pā-bhūta ná vo 'tītṛishāmánihṣastā ṛibhavo yajñé asmín | sám índreṇa mádatha sám marúdbhiḥ sáṃ rā́jabhī ratnadhéyāya devāḥ || 11 ||

O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the fore-most guardians at the ceremonies connected with the seasons May you drink it in company with rich guardians of wives. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elders, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unreproached at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitories for the distribution of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत ।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥१॥
आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः ।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा ॥२॥

35.

Ihópa yāta ṣavaso napātaḥ saúdhanvanā ṛibhavo mápa bhūta | asmín hí vaḥ sávane ratnadhéyaṃ gámantv índram ánu vo mádāsaḥ || 1 || ā́gann ṛibhūṇā́m ihá ratnadhéyam ábhūt sómasya súshutasya pītíḥ | sukṛityáyā yát svapasyáyā cañ ékaṃ vicakrá camasáṃ caturdhá || 2 ||

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत ।
अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥३॥
किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र ।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य ॥४॥
शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानम् ।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः ॥५॥

vy ákṛiṇota camasáṃ caturdhá sákhe ví ṣikshéty abravīta | áthaita vājā amṛítasya pánthāṃ gaṇáṃ devā́nām ṛibhavaḥ suhastāḥ || 3 || kimmáyaḥ svic camasá eshá āsa yáṃ kā́vyena catúro vicakrá | áthā sunudhvaṃ sávanaṃ mádāya pātá ṛibhavo mádhunaḥ somyásya || 4 || ṣácyākarta pitárā yúvānā ṣácyākarta camasáṃ devapánam | ṣácyā hárī dhánutarāv atashṭendraváhāv ṛibhavo vājaratnāḥ || 5 ||

35

O men of strength, not allowing themselves to decline, O expert in war-weapons, and persons of experience and wisdom, come to us, please stay not away. May these exhilarating gifts proceed first to the resplendent Lord and then to you, at this sacred ceremony. 1

May the munificence of the men of experience and wisdom come to us on this occasion; they have accepted our well-composed devotional prayers, and they have given to us by their dexterous and excellent work the concept of dividing the globe into four quadrants. (See hymn 33, verse 5). 2

You have outlined the details of dividing the globe into four quadrants and said, O friend, teach the same to others. O physically strong and spiritually elevated, deft-handed men of wisdom, may you accept the concept of four and act accordingly; and thereby attain the realm of immortal enlightened ones. 3

What sort of global ladle was that which by your art and wisdom, you have made four-fold? Now pour forth the elixir of knowledge for exhilaration and inspiration; and, O leaders of experience and wisdom, may this knowledge be for your relish and enjoyment. 4

By your marvellous thinking, you have made the old young; by your marvellous deeds, you have provided the ladle to enlightened ones for drinking. O jewels among men of physicial and spiritual strength; by your marvellous skill, may you fabricate fast moving transports and projects, and bring affluence and fame. 5

॥६॥ यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय ।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥६॥
प्रातः सुतमपिबो हर्यश्व माध्यंदिनं सवनं केवलं ते ।
समृभुभिः पिबस्व रत्नधेभिः सखीँर्याँ इन्द्र चकृषे सुकृत्या ॥७॥
ये देवासो अभवता सुकृत्या श्येना इवेदधि दिवि निषेद ।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः ॥८॥
यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः ।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥९॥

yó vaḥ sunóty abhipitvé áhnām tīvrám vājāsaḥ sávanam mádāya | tásmai rayím ṛibhavaḥ sárvavīram á takshata vṛishaṇo mandasānáḥ || 6 || prātáḥ sutám apibo haryaşva mádhyaṃdinaṃ sávanaṃ kévalaṃ te | sám ṛibhúbhiḥ pibasva ratnadhébhiḥ sákhīñr yáñ indra cakṛishé sukṛityá || 7 || yé deváso ábhavatā sukṛityá şyená ivéd ádhi diví nishedá | té rátnaṃ dhāta şavaso napātaḥ saúdhanvanā ábhavatāmṛítāsaḥ || 8 || yát tṛitíyaṃ sávanaṃ ratnadhéyam ákṛiṇudhvaṃ svapasyá suhastāḥ | tád ṛibhavaḥ párishiktaṃ va etát sám mádebhir indriyébhiḥ pibadhvam || 9 ||

(३६) षट्त्रिंशं सूक्तम्
(१–९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१–८) प्रथमाद्यष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥ अनश्वो जातो अनभीशुरुक्थ्यो३ रथस्त्रिचक्रः परि वर्तते रजः ।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥१॥

36.

Anaşvó jātó anabhīşúr ukthyò ráthas tricakráḥ pári vartate rájaḥ | mahát tád vo devyàsya praváčanaṃ dyám ṛibhavaḥ pṛithivíṃ yác ca púshyatha || 1 ||

O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons; bestow upon us riches. O accomplishers of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the bestower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

36

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1

रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया ।
ताँ ऊ न्व१स्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि ॥२॥
तद्वो वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम् ।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ ॥३॥
एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः ।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम् ॥४॥
ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः ॥५॥

rátham ye ca-
krúḥ suvṛítam sucétasó 'vihvarantam mánasas pári dhyáyā |
tā́ñ ū nv àsyá sávanasya pītáya ā́ vo vājā ṛibhavo veda-
yāmasi || 2 || tád vo vājā ṛibhavaḥ supravācanám devéshu
vibhvo abhavan mahitvanám | jívrī yát sántā pitárā sanā-
júrā púnar yúvānā carátháya tákshatha || 3 || ékaṃ ví cakra
camasám cáturvayaṃ níṣ cármaṇo gā́m ariṇīta dhītíbhiḥ |
áthā devéshv amṛitatvám ānaṣa ṣrushṭī vājā ṛibhavas tád
va ukthyàm || 4 || ṛibhutó rayíḥ prathamáṣravastamo vā́ja-
ṣrutāso yám ájījanan náraḥ | vibhvatashṭó vidátheshu pra-
vā́cyo yáṃ devāsó 'vathā sá vícarshaṇiḥ || 5 ||

"८"

स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः ।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः ॥६॥
श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन ।
धीरासो हि ष्ठा कवयो विपश्चितस्तान्व एना ब्रह्मणा वेदयामसि ॥७॥

sá vājy árvā sá ṛishir vacasyáyā sá ṣū́ro ástā pṛítanāsu
dushṭáraḥ | sá rāyás pósham sá suvī́ryam dadhe yáṃ vā́jo
víbhvāñ ṛibhávo yám ávishuḥ || 6 || ṣréshṭhaṃ vaḥ péṣo
ádhi dhāyi darṣatám stómo vājā ṛibhavas tám jujushṭana |
dhírāso hí shṭhā́ kaváyo vipaṣcítas tā́n va enā́ bráhmaṇā́
vedayāmasi || 7 ||

We invoke respectfully these pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-erring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना ।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः ॥८॥
इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥९॥

yūyám asmábhyam dhishánābhyas pári vidváṅso víṣvā náryāṇi bhójanā | dyumántaṃ vájaṃ vríshaṣushmam uttamám á no rayím ṛibhavas takshatá váyaḥ || 8 || ihá prajám ihá rayíṃ rárāṇā ihá ṣrávo vīrávat takshatā naḥ | yéna vayáṃ citáyemáty anyán táṃ vájaṃ citrám ṛibhavo dadā naḥ || 9 ||

(३७) सप्तत्रिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५–८) पञ्चम्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥९॥ उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वा३सु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥१॥
ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥२॥

37.

Úpa no vājā adhvarám ṛibhukshā dévā yātá pathíbhir devayánaiḥ | yáthā yajñám mánusho vikshv āsú dadhidhvé raṇvāḥ sudíneshv áhnām || 1 || té vo hṛidé mánase santu yajñá júshṭāso adyá ghṛitánirṇijo guḥ | prá vaḥ sutáso harayanta pūrṇáḥ krátve dákshāya harshayanta pītáḥ || 2 ||

O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

37

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2

त्र्युदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः ।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम् ॥३॥
पीवोअश्वाः शुचद्रथा हि भूतायःशिप्रा वाजिनः सुनिष्काः ।
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय ॥४॥
ऋभुमृभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रस्वन्तं हवामहे सदासातममश्विनम् ॥५॥

tryudāyáṃ deváhitaṃ yáthā va stómo vājā ṛibhukshaṇo dadé vaḥ | juhvé manushvád úparāsu vikshú yushmé sácā bṛiháddiveshu sómam || 3 || pívoaṣvāḥ ṣucádrathā hí bhūtá-yaḥṣiprā vājinaḥ sunishkā́ḥ | índrasya sūno ṣavaso napāto 'nu vaṣ cety agriyám mádāya || 4 || ṛibhúm ṛibhukshaṇo ra-yím vā́je vājíntamaṃ yújam | índrasvantaṃ havāmahe sa-dāsā́tamam aṣvínam || 5 ||

॥१०॥

सेदृभवो यमवथ यूयमिन्द्रश्च मर्त्यम् ।
स धीभिरस्तु सनिता मेधसाता सो अर्वता ॥६॥
वि नो वाजा ऋभुक्षणः पथश्चितन यष्टवे ।
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥७॥
तं नो वाजा ऋभुक्षण इन्द्र नासत्या रयिम् ।
समश्वं चर्षणिभ्य आ पुरु शस्त मघत्तये ॥८॥

séd ṛibhavo yám ávatha yūyám índraṣ ca mártyam | sá dhībhír astu sánitā medhásātā só árvatā || 6 || ví no vājā ṛibhukshaṇaḥ patháṣ citana yáshṭave | asmábhyaṃ sūraya stutā́ víṣvā ā́ṣās tarīshā́ṇi || 7 || táṃ no vājā ṛibhukshaṇa índra nā́satyā rayím | sám áṣvaṃ carshaṇíbhya ā́ purú ṣa-sta maghā́ttaye || 8 ||

O pioneers of roadways and aircraft, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with meritorious people of other fields, assembled at this solemn function. 3

O pioneers of roadways, possessed of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent; grandsons of never-failing strength, this foremost function is organised for your felicitation. 4

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components. 5

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good. 6

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space. 7

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity. 8

(३८) अष्टात्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो द्यावापृथिव्यौ,
(२-१०) द्वितीयादिनवानाञ्च दधिक्रा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युर्नितोशे ।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम् ॥१॥
उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम् ।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम् ॥२॥
यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः ।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम् ॥३॥

38.

Utó hí vāṃ dātrá sánti pū́rvā yá pūrúbhyas trasádasyur nitoṣé | kshetrāsā́ṃ dadathur urvarāsā́ṃ ghanáṃ dásyubhyo abhíbhūtim ugrám || 1 || utá vājínam purunishshídhvānaṃ dadhikrám u dadathur viṣvákṛishṭim | ṛijipyáṃ ṣyenám prushitápsum āṣúṃ carkṛ́tyam aryó nṛipátiṃ ná ṣū́ram || 2 || yáṃ sım ánu praváteva drávantaṃ víṣvaḥ pūrúr mádati hárshamāṇaḥ | paḍbhír gṛ́dhyantam medhayúṃ ná ṣū́raṃ rathatúraṃ vā́tam iva dhrájantam || 3 ||

यः स्मारुन्धानो गध्या समत्सु सनुतरश्चरति गोषु गच्छन् ।
आविरृजीको विदथा निचिक्यत्तिरो अरतिं पर्याप आयोः ॥४॥
उत स्मैनं वस्त्रमथिं न तायुमनु क्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् ॥५॥

yáḥ smārundhānó gádhyā samátsu sánutaraṣ cárati góshu gáchan | āvírṛijīko vidáthā nicíkyat tiró aratím páry ā́pa āyóḥ || 4 || utá smainaṃ vastramáthiṃ ná tāyúm ánu kroṣanti kshitáyo bháreshu | nīcā́yamānaṃ jásuriṃ ná ṣyenáṃ ṣrávaṣ cā́chā paṣumác ca yūthám || 5 ||

38

O pioneer of land and air transport, powerful and munificent, terror to the enemies, you have been bestowing such rewards from eraliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5

॥१२॥ उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम् ।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान् ॥६॥
उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये ।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन् ॥७॥
उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते ।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन् ॥८॥

utá smāsu prathamáḥ sarishyán ní veveti ṣréṇibhī ráthānām | srájam kriṇvānó jányo ná ṣúbhvā reṇúm rérihat kiráṇam dadaṣván || 6 || utá syá vājī́ sáhurir ṛitā́vā ṣúṣrūshamāṇas tanvā̀ samaryé | túram yatíshu turáyann ṛijipyó 'dhi bhruvóḥ kirate reṇúm ṛiñján || 7 | utá smāsya tanyatór iva dyór ṛighāyató abhiyújo bhayante | yadā́ sahásram abhí shīm áyodhīd durvártuḥ smā bhavati bhīmá ṛiñján || 8 ||

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः ।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः ॥९॥
आ दधिक्राः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥१०॥

utá smāsya panayanti jánā jūtím kṛishṭipró abhíbhūtim āṣóḥ | utainam āhuḥ samithé viyántaḥ párā dadhikrā́ asarat sahásraiḥ || 9 || ā́ dadhikrā́ḥ ṣávasā páñca kṛishṭīḥ sū́rya iva jyótishāpás tatāna | sahasrasā́ḥ ṣatasā́ vājy árvā priṇáktu mádhvā sám imā́ vácāṅsi || 10 ||

And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him. 6

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows. 7

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible. 8

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units. 9

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards. 10

(३९) एकोनचत्वारिंशं सूक्तम्

१-६) षडृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । दधिक्रा देवता । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥१३॥ आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम ।
उच्छन्तीर्मामुषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन् ॥१॥
महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः ।
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरिम् ॥२॥
यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥३॥
दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।
स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम् ॥४॥
इन्द्रमिवेदुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः ।
दधिक्रामु सूदनं मर्त्याय ददथुर्मित्रावरुणा नो अश्वम् ॥५॥
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥६॥

39.

Āṣúṃ dadhikrā́ṃ tám u nú shṭavāma divás pṛithivyā́ utá carkirāma | ucchántīr mā́m ushásaḥ sūdayantv áti víṣvāni duritā́ni parshan || 1 || mahás carkarmy árvataḥ kratuprā́ dadhikrā́vṇaḥ puruvā́rasya vṛ́ishṇaḥ | yám pūrúbhyo dīdivā́ṅsaṃ nā́gníṃ dadáthur mitrāvaruṇā táturim || 2 || yó áṣvasya dadhikrā́vṇo ákārīt sámiddhe agnā́ usháso vyūshṭau | ánāgasaṃ tám áditiḥ kṛiṇotu sá mitréṇa váruṇenā sajóshāḥ || 3 || dadhikrā́vṇa ishá ūrjó mahó yád ámanmahi marútāṃ nā́ma bhadrám | svastáye váruṇam mitrám agníṃ hávāmaha índraṃ vájrabāhum || 4 || índram ivéd ubháye vi hvayanta udirāṇā yajñám upaprayántaḥ | dadhikrā́m u sū́danam mártyāya dadā́thur mitrāvaruṇā no áṣvam || 5 || dadhikrā́vṇo akārishaṃ jishṇór áṣvasya vājínaḥ | surabhí no múkhā karat prá ṇa ā́yūṅshi tārishat || 6 ||

39

Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses. 1

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorater of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry. 2

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releaces this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled. 3

Whilst we glorify the auspicious name of this great space-craft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms. 4

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work. 5

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver. 6

(४०) चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। (१–४) प्रथमादिचतुर्ऋचां दधिक्राः, (५) पञ्चम्याश्च सूर्यो देवते। (१) प्रथमर्चस्त्रिष्टुप्, (२–५) द्वितीयादिचतसृणाञ्च जगती छन्दसी॥

॥१४॥ दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥१॥
सत्वा भरिषो गविषो दुवन्यसच्छ्रवस्यादिष उषसस्तुरण्यसत्।
सत्यो द्रवो द्रवरः पतङ्गरो दधिक्रावेषमूर्जं स्वर्जनत् ॥२॥
उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥३॥

40.

Dadhikrávṇa íd u nú carkirāma víṣvā ín mấm ushásaḥ sūdayantu | apám agnér ushásaḥ sū́ryasya bṛíhaspáter āñgirasásya jishṇóḥ || 1 || sátvā bharishó gavishó duvanyasác chravasyád ishá ushásas turáṇyasát | satyó dravó dravaráḥ pataṃgaró dadhikrấvésham ū́rjaṃ svàr janat || 2 || utá smāsya drávatas turaṇyatáḥ parṇáṃ ná vér ánu vāti pragardhínaḥ | ṣyenásyeva dhrájato añkasám pári dadhikrávṇaḥ sahórjá táritrataḥ || 3 ||

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि।
क्रतुं दधिक्रा अनु संतवीत्वत्पथामङ्कांस्यन्वापनीफणत् ॥४॥
हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥५॥

utá syá vají kshipaṇíṃ turaṇyati grīvấyām baddhó apikakshá āsáni | krátuṃ dadhikrấ ánu saṃtávītvat pathấm áñkāṅsy ánv āpánīphaṇat || 4 || haṅsáḥ ṣucishád vásur antarikshasád dhótā vedishád átithir duroṇasát | nṛishád varasád ṛitasád vyomasád abjá gojá ṛitajá adrijá ṛitám || 5 ||

40

May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5

(४१) एकचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। इन्द्रावरुणौ देवते। त्रिष्टुप् छन्दः॥

॥१८॥ इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान्॥१॥
इन्द्रा ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान्।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे॥२॥
इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता।
यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते॥३॥

41.

Indrā kó vāṃ varuṇā sumnám āpa stómo havíshmāñ amṛíto ná hótā | yó vāṃ hṛidí krátumāñ asmád uktáḥ paspárṣad indrāvaruṇā námasvān || 1 || índrā ha yó váruṇā cakrá āpí devaú mártaḥ sakhyáya práyasvān | sá hanti vṛitrá samithéshu ṣátrūn ávobhir vā mahádbhiḥ sá prá ṣṛiṇve || 2 || índrā ha rátnaṃ váruṇā dhéshṭhetthá nṛíbhyaḥ ṣaṣa-mānébhyas tá | yádī sákhāyā sakhyáya sómaiḥ sutébhiḥ su-prayásā mādáyaite || 3 ||

इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम्।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः॥४॥
इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः॥५॥

índrā yuváṃ varuṇā didyúm asminn ójishṭham ugrā ní vadhishṭaṃ vájram | yó no durévo vṛi-kátir dabhítis tásmin mimāthām abhíbhūty ójaḥ || 4 || índrā yuváṃ varuṇā bhūtám asyá dhiyáḥ pretárā vṛishabhéva dhenóḥ | sá no duhīyad yávaseva gatví sahásradhārā pá-yasā mahí gaúḥ || 5 ||

41

O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremoney. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5

॥१६॥ तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये ।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम् ॥६॥
युवामिद्ध्यवसे पूर्व्याय परि प्रभूती गविषः स्वापी ।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥७॥
ता वां धियोऽवसे वाजयन्तीराजिं न जग्मुर्युवयूः सुदानू ।
श्रिये न गाव उप सोममस्थुरिन्द्रं गिरो वरुणं मे मनीषाः ॥८॥

toké hité tānaya urvárāsu sū́ro dṛíṣīke vṛíshaṇaṣ ca paúṅsye | índrā no átra váruṇā syātām ávobhir dasmā́ páritakmyāyām || 6 || yuvā́m íd dhy ávase pūrvyā́ya pári prábhūtī gavíshaḥ svāpī | vṛiṇīmáhe sakhyā́ya priyā́ya ṣū́rā máṅhishṭhā pitáreva ṣambhū́ || 7 || tā́ vāṃ dhíyó 'vase vājayántīr ājíṃ ná jagmur yuvayū́ḥ sudānū | ṣriyé ná gā́va úpa sómam asthur índraṃ gíro váruṇam me maṅīshā́ḥ || 8 ||

इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।
उपेमस्थुर्जोष्टार इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥९॥
अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम् ॥१०॥
आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसातौ ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः ॥११॥

imā́ índraṃ várunam me manīshā́ ágmann úpa drávinam ichámānāḥ | úpem asthur joshṭā́ra iva vásvo raghvī́r iva ṣrávaso bhíkshamāṇāḥ || 9 || ā́ṣvyasya tmánā ráthyasya pushṭér nítyasya rāyáḥ pátayaḥ syāma | tā́ cakrāṇā́ ūtíbhir návyasībhir asmatrā́ rā́yo niyútaḥ sacantām || 10 || ā́ no bṛihantā bṛihatíbhir ūtī́ índra yātáṃ varuṇa vā́jasātau | yád didyávaḥ pṛítanāsu prakrī́ḷān tásya vāṃ syāma sanitā́ra ājéḥ || 11 ||

May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility. 6

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness. 7

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind. 8

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food. 9

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections. 10

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around. 11

(४२) द्विचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य पौरुकुत्स्यस्त्रसदस्युर्ऋषिः । (१-६) प्रथमादिषण्णामात्मा, (७-१०) सप्तम्यादिचतसृणाञ्चेन्द्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

॥१७॥ मम॑ द्वि॒ता रा॒ष्ट्रं क्ष॒त्रिय॑स्य वि॒श्वायो॒र्विश्वे॑ अ॒मृता॒ यथा॑ नः ।
क्रतुं॑ सचन्ते॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒व्रेः ॥१॥
अ॒हं राजा॒ वरु॑णो॒ मह्यं॒ तान्य॑सु॒र्या॑णि प्रथ॒मा धा॑रयन्त ।
क्रतुं॑ सचन्ते॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒व्रेः ॥२॥
अ॒हमिन्द्रो॒ वरु॑ण॒स्ते म॑हि॒त्वोर्वी ग॑भी॒रे रज॑सी सु॒मेके॑ ।
त्वष्टे॑व॒ विश्वा॒ भुव॑नानि वि॒द्वान्त्समै॑रयं॒ रोद॑सी धा॒रयं॑ च ॥३॥

42.

Máma dvitá rāshṭrám kshatríyasya viṣváyor víṣve amṛ́tā yáthā naḥ | krátuṃ sacante váruṇasya devá rájāmi kṛishṭér upamásya vavréḥ || 1 || ahám rájā váruṇo máhyaṃ tâny asuryầṇi prathamá dhārayanta | krátuṃ sacante — || 2 || ahám índro váruṇas té mahitvórví gabhīré rájasī suméke | tváshṭeva víṣvā bhúvanāni vidván sám airayaṃ ródasī dhāráyaṃ ca || 3 ||

अ॒हम॒पो अ॑पिन्वमु॒क्षमा॑णा धा॒रयं॒ दिवं॒ सद॑न ऋ॒तस्य॑ ।
ऋ॒तेन॑ पु॒त्रो अदि॑तेरृ॒तावो॒त त्रि॒धातु॑ प्रथय॒द्वि भूम॑ ॥४॥
मां नर॒ः स्वश्वा॑ वा॒जय॑न्तो॒ मां वृ॒ताः स॒मर॑णे हवन्ते ।
कृ॒णोम्या॒जिं म॒घवा॒हमिन्द्र॒ इय॑र्मि रे॒णुम॒भिभू॑त्योजाः ॥५॥

ahám apó apinvam ukshámāṇā dhāráyaṃ dívaṃ sádana ṛitásya | ṛiténa putró áditer ṛitávotá tridhátu prathayad ví bhū́ma || 4 || mā́ṃ náraḥ sváṣvā vājáyanto mā́ṃ vṛitā́ḥ samáraṇe havante | kṛiṇómy ājím maghávāhám índra íyarmi reṇúm abhíbhūtyojāḥ || 5 ||

42

All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin. 1

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 2

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 3

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 4

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle. 5

॥१८॥ अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥६॥
विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥७॥
अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥८॥

ahám tá víṣvā cakaram nákir mā daivyam sáho varate ápratītam | yán mā sómāso mamádan yád ukthóbhé bhayete rájasī apāré || 6 || vidúsh ṭe víṣvā bhúvanāni tásya tá prá bravīshi váruṇāya vedhaḥ | tvám vṛitráṇi ṣriṇvishe jaghanváñ tvám vṛitáñ ariṇā indra síndhūn || 7 || asmákam átra pitáras tá āsan saptá ṛíshayo daurgahé badhyámāne | tá áyajanta trasádasyum asyā índram ná vṛitratúram ardhadevám || 8 ||

पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥९॥
राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः ।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥१०॥

purukútsānī hí vām ádāṣad dhavyébhir indrāvaruṇā námobhiḥ | áthā rájānam trasádasyum asyā vṛitrahánam dadathur ardhadevám || 9 || rāyá vayám sasavánso madema havyéna devá yávasena gávaḥ | tám dhenúm indrāvaruṇā yuvám no viṣváhā dhattam ánapasphurantīm || 10 ||

I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed. 6

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils; you have set the obstructed rivers free to flow. 7

The seven-fold principles were the protectors of this king dom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces. 8

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth. 9

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the cows by pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection. 10

(४३) त्रिचत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौहोत्री पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१९॥ क उ॑ श्रवत्कत॒मो य॒ज्ञियो॑नां व॒न्दारु॑ दे॒वः क॑त॒मो जु॑षाते ।
कस्ये॒मां दे॒वीम॒मृते॑षु॒ प्रेष्ठां॑ हृ॒दि श्रे॑षाम सुष्टु॒तिं सु॑ह॒व्याम् ॥१॥
को मृ॑ळाति कत॒म आग॑मिष्ठो दे॒वाना॑मु कत॒मः शंभ॑विष्ठः ।
रथं॒ कमा॑हुर्द्र॒वद॑श्वमा॒शुं यं सूर्य॑स्य दुहि॒तावृ॑णीत ॥२॥

43.

Ká u ṣravat katamó yajñíyānāṃ vandáru deváḥ katamó jushāte | kásyemáṃ devím amṛíteshu préshṭhāṃ hṛidí ṣreshāma sushṭutíṃ suhavyám || 1 || kó mṛiḷāti katamá ágamishṭho devánām u katamáḥ ṣámbhavishṭhaḥ | ráthaṃ kám āhur dravádaṣvam āṣúṃ yáṃ sū́ryasya duhitávṛiṇīta || 2 ||

म॒क्षू हि ष्मा॒ गच्छ॑थ॒ ईव॑तो॒ द्यूनिन्द्रो॒ न श॒क्तिं परि॑तक्म्यायाम् ।
दि॒व आजा॑ता दि॒व्या सु॑प॒र्णा कया॒ शची॑नां भवथः॒ शचि॑ष्ठा ॥३॥
का वां॑ भूदुप॑माति॒ः कया॑ न॒ आश्वि॑ना गमथो हू॒यमा॑ना ।
को वां॑ म॒हश्चि॒त्त्यज॑सो अ॒भीक॑ उरु॒ष्यतं॑ माध्वी दस्रा न ऊ॒ती ॥४॥
उ॒रु वां॒ रथ॒ः परि॑ नक्षति॒ द्यामा यत्स॑मु॒द्राद॒भि वर्त॑ते वाम् ।
मध्वा॑ माध्वी॒ मधु॑ वां प्रुषा॒यन्यत्सीं॑ वां॒ पृक्षो॑ भु॒रज॑न्त प॒क्वाः ॥५॥

makshū́ hí shmā gáchatha ívato dyū́n índro ná ṣaktím páritakmyāyām | divá ájātā divyá suparṇá káyā ṣácīnām bhavathaḥ ṣácishṭhā || 3 || ká vām bhūd úpamātiḥ káyā na áṣvinā gamatho hūyámānā | kó vām mahás cit tyájaso abhíka urushyátam mādhvī dasrā na ūtí || 4 || urú vāṃ ráthaḥ pári nakshati dyám á yát samudrád abhí vártate vām | mádhvā mādhvī mádhu vām prushāyan yát sīṃ vām príksho bhurájanta pakváḥ || 5 ||

43

Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed repidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन् ।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥६॥
इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

síndhur ha vāṃ rasáyā siñcad áṣvān ghṛiṇā́ váyo 'rushā́saḥ pári gman | tád ū shú vām ajirám ceti yā́nam yéna pátī bhávathaḥ sūryā́yāḥ || 6 || ihéha yád vāṃ samanā́ papṛikshé séyám asmé sumatír vājaratnā | urushyátam jaritā́ram yuvám ha ṣritáḥ kā́mo nāsatya yuvadrík || 7 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौहोत्रौ पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥१॥
युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥२॥
को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥३॥

44.

Táṃ vāṃ ráthaṃ vayám adyā́ huvema pṛithujrā́yam aṣvinā sáṃgatiṃ góḥ | yáḥ sūryā́m váhati vandhurāyúr gírvāhasam purutámaṃ vasūyúm || 1 || yuváṃ ṣríyam aṣvinā devátā tā́ṃ dívo napātā vanathaḥ ṣácībhiḥ | yuvór vápur abhí pṛíkshaḥ sacante váhanti yát kakuhā́so ráthe vām || 2 || kó vām adyā́ karate rātáhavya ūtáye vā sutapéyāya vārkaiḥ | ṛitásya vā vanúshe pūrvyā́ya námo yemānó aṣvinā́ vavartat || 3 ||

The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

44

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with praises, bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration. that brings you, O twin-divines, to this place of w ship. 3

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥४॥
आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन्देवयन्तः सं यद्ददे नाभिः पूर्व्या वाम् ॥५॥
नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद्वामश्विना स्तोममावन्त्सधस्तुतिमाजमीळ्हासो अग्मन् ॥६॥
इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

hiraṇyáyena purubhū ráthenemáṃ yajñáṃ nāsatyópa yātam | píbātha ín mádhunaḥ somyásya dádhatho rátnaṃ vidhaté jánāya || 4 || ā́ no yātaṃ divó áchā pṛithivyā́ hiraṇyáyena suvṛ́tā ráthena | mā́ vām anyé ní yaman devayántaḥ sáṃ yád dadé nábhiḥ pūrvyā́ vām || 5 || nū́ no rayím puruvíram bṛihántaṃ dásrā mímāthām ubháyeshv asmé | náro yád vām aṣvinā stómam ā́van sadhástutim ājamīḷhā́so agman || 6 || ihéha yád vāṃ — || 7 ||

(४५) पञ्चचत्वारिंशं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अश्विनौ देवते । (१-६) प्रथमादिषळृचां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि ।
पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते ॥१॥

45.

Eshá syá bhānúr úd iyarti yujyáte ráthaḥ párijmā divó asyá sā́navi | pṛikshā́so asmin mithunā́ ádhi tráyo dṛ́tis tú-ríyo mádhuno ví rapṣate || 1 ||

O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

45

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food : the wind, the electricity and the water ; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु ।
अपोर्णुवन्तस्तम आ परीवृतं स्व१र्ण शुक्रं तन्वन्त आ रजः ॥२॥
मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥३॥
हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥४॥

úd vām prikshāso mádhu-
manta īrate ráthā áṣvāsa ushāso vyùshṭishu | aporṇuvántas
táma ā́ párīvṛitaṃ svàr ṇá ṣukrám tanvánta ā́ rájaḥ || 2 ||
mádhvaḥ pibatam madhupébhir āsábhir utá priyám má-
dhune yuñjāthāṃ rátham | ā́ vartaním mádhunā jinvathas
pathó dṛitiṃ vahethe mádhumantam aṣvinā || 3 || haṅsā́so
yé vām mádhumanto asrídho híraṇyaparṇā uhúva usharbú-
dhaḥ | udaprúto mandíno mandinispṛíṣo mádhvo ná má
kshaḥ sávanāni gachathaḥ || 4 ||

स्वध्वरासो मधुमन्तो अग्नयं उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः ॥५॥
आकेनिपासो अहभिर्दविध्वतः स्व१र्ण शुक्रं तन्वन्त आ रजः ।
सूरश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः ॥६॥
प्र वामवोचमश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥७॥

svadhvarā́so mádhumanto
agnáya usrā́ jarante práti vástor aṣvínā | yán niktáhastas
taráṇir vicakshaṇáḥ sómaṃ sushā́va mádhumantam ádri-
bhiḥ || 5 || ākenipā́so áhabhir dávidhvataḥ svàr ṇá ṣukrám
tanvánta ā́ rájaḥ | sū́ras cid áṣvān yuyujāná īyate víṣvāñ
ánu svadháyā cetathas patháḥ || 6 || prá vām avocam aṣvinā
dhiyaṃdhā́ ráthaḥ sváṣvo ajáro yó ásti | yéna sadyáḥ pári
rájāṅsi yāthó havíshmantaṃ taráṇim bhojám ácha || 7 ||

Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spreading the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, confering happiness. 7

(४६) षट्चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः,
(२-७) द्वितीयादिषण्णाञ्चेन्द्रवायू देवते । गायत्री छन्दः ॥

२॥ अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥१॥
शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृम्पतम् ॥२॥
आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥३॥

46.

Ágram pibā mádhūnām sutám vāyo díviṣhṭiṣhu | tvám hí pūrvapā́ ási || 1 || ṣaténā no abhíṣhṭibhir niyútvāñ índrasārathiḥ | váyo sutásya tṛimpatam || 2 || á vām sahásram háraya índravāyū abhí práyaḥ | váhantu sómapītaye || 3 ||

रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथो दिविस्पृशम् ॥४॥
रथेन पृथुपाजसा दाश्वांसमुप गच्छतम् । इन्द्रवायू इहा गतम् ॥५॥
इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥६॥
इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥७॥

rátham híraṇyavandhuram índravāyū svadhvarám | á hí sthátho divispṛíṣam || 4 || ráthena pṛithupájasā dāṣvánsam úpa gachatam | índravāyū ihá gatam || 5 || índravāyū ayám sutás tám devébhiḥ sajóshasā | píbatam dāṣúsho gṛihé || 6 || ihá prayáṇam astu vām índravāyū vimócanam | ihá vām sómapītaye || 7 ||

46

Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature's bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7

(४७) सप्तचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। (१) प्रथमर्चो वायुः, (२-४) द्वितीयादितृचस्य चेन्द्रवायू देवते। अनुष्टुप् छन्दः॥

॥२३॥ वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥
इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥२॥
वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥३॥
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम् ॥४॥

47.

Vā́yo ṣukró ayāmi te mádhvo ágram dívishṭishu | ā́ yāhi sómapītaye spārhó deva niyútvatā || 1 || índraṣ ca vāyav eshāṃ sómānām pītím arhathaḥ | yuvā́ṃ hí yántíndavo ninnám ā́po ná sadhryàk || 2 || vā́yav índraṣ ca ṣushmíṇā sarátham ṣavasas patī | niyútvantā na ūtáya ā́ yātaṃ sómapītaye || 3 || yā́ vāṃ sánti puruspṛ́ho niyúto dāṣúshe narā asmé tā́ yajñavāhaséndravāyū ní yachatam || 4 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। वायुर्देवता। अनुष्टुप् छन्दः॥

॥२४॥ विहि होत्रा अवीता विपो न रायो अर्यः।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥१॥

48.

Vihí hótrā ávītā vípo ná rā́yo aryáḥ | vā́yav ā́ candréṇa ráthena yāhí sutásya pītáye || 1 ||

47

O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your susidiaries, the sense perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

48

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1

निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥२॥
अनु कृष्णे वसुधिती येमाते विश्वपेशसा ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥३॥
वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥४॥
वायो शतं हरीणां युवस्व पोष्याणाम् ।
उत वा ते सहस्रिणो रथ आ यातु पाजसा ॥५॥

niryuvāṇó áṣastīr niyú-
tvāñ índrasārathiḥ | vā́yav — || 2 || ánu krishṇé vásudhitī yemā́te viṣvápeṣasā | vā́yav — || 3 || váhantu tvā manoyújo yuktā́so navatír náva | vā́yav — || 4 || vā́yo ṣatám hárīṇām yuvásva póshyāṇām | utá vā te sahasríṇo rátha ā́ yātu pā́-
jasā || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। इन्द्राबृहस्पती देवते। गायत्री छन्दः॥

॥२५॥ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मदश्च शस्यते ॥१॥
अयं वां परि षिच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥२॥
आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् । सोमपा सोमपीतये ॥३॥

49.

Idám vām āsyè havíḥ priyám indrābrihaspatī | ukthám mádaṣ ca ṣasyate || 1 || ayám vām pári shicyate sóma indrābṛihaspatī | cā́rur mádāya pītáye || 2 || ā́ na indrābṛihaspatī gṛihám índraṣ ca gachatam | somapā́ sómapītaye || 3 ||

O vital breath, the represser of calumnies, drawn by the subsidiaries, the sense perceptions, and having the soul as your charioteer, come with your refulgent car to enjoy exhilarating experiences. 2

The two attractive sources of sustenance, the universal forms (heaven and earth) wait upon you; come, O vital breath, with your refulgent car to enjoy exhilarating experiences. 3

May the ninety-nine energies, harnessed together, swift as mind, convey you. Come, O vital breath, with your brilliant sense-perceptions to enjoy exhilarating experiences. 4

Harness, O vital breath, one hundred vital energies, or even a thousand, and let your chariot come with rapidity hither. 5

49

O resplendent self and the super-dominating wisdom, I, the ego, present a morsel of melodies into your mouth and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplendent self and supreme wisdom, for you for acceptance and exhilaration. 2

O resplendent self and supreme wisdom, relishers of divine pleasure, come to our dwelling (inner cavity) and accept our loving devotion. 3

अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम् । अश्वावन्तं सहस्रिणम् ॥४॥
इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥५॥
सोममिन्द्राबृहस्पती पिबतं दाशुषो गृहे । मादयेथां तदोकसा ॥६॥

asmé indrābṛihaspatī rayím dhattaṃ ṣatagvínam | áṣvāvantaṃ sahasríṇam || 4 || índrābṛíhaspátī vayáṃ suté gīrbhír havāmahe | asyá sómasya pītáye || 5 || sómam indrābṛihaspatī píbataṃ dāṣúsho gṛihé | mādáyethāṃ tádokasā || 6 ||

(५०) पञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-९) प्रथमादिनवर्चां बृहस्पतिः, (१०-११) दशम्येकादश्योश्चेन्द्राबृहस्पती देवते । (१-९, ११) प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप्, (१०) दशम्याश्च जगती छन्दसी ॥

॥२६॥ यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥१॥
धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

50.

Yás tastámbha sáhasā ví jmó ántān bṛíhaspátis trishadhasthó rávena | tám pratnása ṛíshayo dídhyānāḥ puró víprā dadhire mandrájihvam || 1 || dhunétayaḥ supraketám mádanto bṛíhaspate abhí yé nas tatasré | pṛíshantaṃ sriprám ádabdham ūrvám bṛíhaspate rákshatād asya yónim || 2 ||

Grant us, O resplendent self and supreme wisdom hundreds of cows (thoughts) and thousands of horses (vital activity). 4

O resplendent self and supreme wisdom, we invoke you with praises to share the effused sap of devotion and enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish the loving devotion, in the apartment of the donor, and be exhilarated in his abode. 6

50

Amongst the very very old heavenly bodies, stars, planets, the most prominent is the lord of the vast universe (the sun, of the physical region), who has pleasing tongue of flames, who sustains the ends of the earth by his might, and who abides with sovereignity in the three regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual region), may you protect the fruit-yielding, progressive, invincible, great sacred works of your such worshippers, as gladden you by their work, and who are possessed of great wisdom, and glorify you. May you make their adversaries tremble. 2

बृहस्पते या परमा परावदत आ तं ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥३॥
बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि ॥४॥
स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥५॥

bṛíhaspate yā́ paramā́ parāvád áta ā́ ta ṛitaspṛ́íṣo ní shedúḥ | túbhyaṃ khātā́ avatā́ ádridugdhā mádhva ṣcotanty abhíto virapṣám || 3 || bṛíhaspátiḥ prathamáṃ jā́yamāno mahó jyótishaḥ paramé vyòman | saptā́syas tuvijātó rávena ví saptárasmir adhamat támāṅsi || 4 || sá sushṭúbhā sá ṛíkvatā gaṇéna valáṃ ruroja phaligáṃ rávena | bṛíhaspátir usríyā havyasū́daḥ kánikradad vā́vaṣatīr úd ājat || 5 ||

॥२७॥ एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥
स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥
स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥८॥

evā́ pitré viṣvádevāya vṛíshṇe yajñaír vidhema námasā havírbhiḥ | bṛíhaspate suprajā́ vīrávanto vayáṃ syāma pátayo rayīṇā́m || 6 || sá íd rā́jā prátijanyāni víṣvā ṣúshmeṇa tasthāv abhí vīryèṇa | bṛíhaspátiṃ yáḥ súbhṛitam bibhárti valgūyáti vándate pūrvabhā́jam || 7 || sá ít ksheti súdhita ókasi své tásmā íḷā pinvate viṣvadā́nīm | tásmai víṣaḥ svayám evā́ namante yásmin brahmā́ rā́jani pū́rva éti || 8 ||

O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well. 3

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder; with seven rays, you blow and disperse the darkness. 4

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations. 5

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures. 6

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by oblations and glorifies and honours him as the foremost sharer of the offering. 7

Verily he dwells in peace and comfort in his own house; to him the earth bears fruit in all seasons; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings. 8

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥
इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥
बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥११॥

ápratīto jayati sám dhánāni prátijanyāny utá yá sájanyā | avasyáve yó várivaḥ kriṇóti brahmáṇe rájā tám avanti deváḥ || 9 || índras ca sómam pibatam bṛihaspate 'smín yajñé mandasāná vrishaṇvasū | á vāṃ visantv índavaḥ svābhúvo 'smé rayíṃ sárvavīraṃ ní yachatam || 10 || bṛíhaspata indra várdhataṃ naḥ sácā sá vāṃ sumatír bhūtv asmé | avishṭáṃ dhíyo jigṛitám púraṃdhīr jajastám aryó vanúshām árātīḥ || 11 ||

(५१) एकपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥ हरिः ॐ ॥

॥१॥ इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥१॥
अस्थुरु चित्रा उषसः पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥२॥

51.

Idám u tyát purutámam purástāj jyótis támaso vayúnāvad asthāt | nūnám divó duhitáro vibhātír gātúṃ kriṇavann usháso jánāya || 1 || ásthur u citrá ushásaḥ purástān mitá íva sváravo 'dhvaréshu | vy û vrajásya támaso dvárochántīr avrañ chúcayaḥ pāvakáḥ || 2 ||

Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him. 9

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants. 10

O Lord with resplendence and supreme wisdom, may you elevate us ; may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries. 11

51

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughters of heaven, enlighten the path of action for men. 1

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom. 2

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥३॥
कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥४॥
यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥५॥

uchántīr adyá citayanta bhojá́n rādhodéyāyosháso maghónīḥ | acitré antáḥ paṇáyaḥ sasantv ábudhyamānās támaso vímadhye || 3 || kuvít sá devīḥ sanáyo návo vā yá́mo babhūyá́d ushaso vo adyá | yénā návagve áñgire dáṣagve saptásye revatī revád ūshá || 4 || yūyám hí devīr ṛitayúgbhir áṣvaiḥ pariprayāthá bhúvanāni sadyáḥ | prabodháyantīr ushasaḥ sasántam dvipá́c cátusphā́c caráthāya jīvám || 5 ||

॥२॥ क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥६॥
ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप ॥७॥
ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥८॥

kvà svid āsām katamá purāṇí yáyā vidhá́nā vidadhúr ṛibhūṇá́m | ṣúbham yác chubhrá́ ushásaṣ cáranti ná ví jñāyante sadṛ́iṣīr ajuryá́ḥ || 6 || tá́ ghā tá́ bhadrá́ ushásaḥ purá́sur abhishṭídyumnā ṛitájātasatyāḥ | yásv ījānáḥ ṣaṣamāná ukthaí stuváñ cháñsan dráviṇam sadyá á́pa || 7 || tá́ á́ caranti samaná́ purástāt samānátaḥ samaná́ paprathānáḥ | ṛitásya devíḥ sádaso budhāná́ gávām ná sárgā usháso jarante || 8 ||

The gloom-dispelling, affluent dawns animate the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship, wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadraped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished ? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8

ता इन्न्वे३व समना समानीरमीतवर्णा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः ॥९॥
रयिं दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः ।
स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥१०॥
तद्वो दिवो दुहितरो विभातीरुप ब्रुव उषसो यज्ञकेतुः ।
वयं स्याम यशसो जनेषु तद्द्यौश्च धत्तां पृथिवी च देवी ॥११॥

tá ín nv èvá samaná samānír ámītavarṇā ushásaṣ caranti | gúhantīr ábhvam ásitaṃ rúṣadbhiḥ ṣukrás tanúbhiḥ ṣúcayo rucānáḥ || 9 || rayíṃ divo duhitaro vibhātíḥ prajávantaṃ yachatāsmásu devīḥ | syonád á vaḥ pratibúdhyamānāḥ suvíryasya pátayaḥ syāma || 10 || tád vo divo duhitaro vibhātír úpa bruva ushaso yajñáketuḥ | vayáṃ syāma yaṣáso jáneshu tád dyaúṣ ca dhattā́m pṛithiví ca deví || 11 ||

(५२) द्विपञ्चाशं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । गायत्री छन्दः ॥

॥१॥ प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥
अश्वेव चित्रारुषी माता गवामृतावरी । सखाभूदश्विनोरुषाः ॥२॥
उत सखास्यश्विनोरुत माता गवामसि । उतोषो वस्व ईशिषे ॥३॥
यावयद्द्वेषसं त्वा चिकित्वित्सूनृतावरि । प्रति स्तोमैरभुत्स्महि ॥४॥

52.

Práti shyá sūnárī jánī vyuchántī pári svásuḥ | divó adarṣi duhitá || 1 || áṣveva citrárushī mātá gávām ṛitávarī | sákhābhūd aṣvínor usháḥ || 2 || utá sákhāsy aṣvínor utá mātá gávām asi | utósho vásva īṣishe || 3 || yāvayáddveshasaṃ tva cikitvít sūnṛitāvari | práti stómair abhutsmahi || 4 ||

These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4

प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः । ओषा अप्रा उरु ज्रयः ॥५॥
आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधामव ॥६॥
आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

práti bhadrá adrikshata gávāṃ sárgā ná raṣmáyaḥ | óshā aprā urú jráyaḥ || 5 || āpaprúshī vibhāvari vy ȧvar jyótishā támaḥ | úsho ánu svadhấm ava || 6 || ấ dyấṃ tanoshi raṣmíbhir ấntáriksham urú priyám | úshaḥ ṣukréṇa ṣocíshā || 7 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । जगती छन्दः ॥

॥४॥

तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः ॥१॥
दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम् ॥२॥
आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत् ॥३॥

53.

Tád devásya savitúr vấryam mahád vṛiṇīmáhe ásurasya prácetasaḥ | chardír yéna dāṣúshe yáchati tmánā tán no mahấṅ úd ayān devó aktúbhiḥ || 1 || divó dhartấ bhúvanasya prajấpatiḥ piṣáṅgaṃ drāpím práti muñcate kavíḥ | vicakshaṇáḥ pratháyann āpṛiṇánn urv ájījanat savitấ sumnám ukthyàm || 2 || ấprā rájāṅsi divyấni pấrthivā ṣlókaṃ deváḥ kṛiṇute svấya dhármaṇe | prá bāhū́ asrāk savitấ sávīmani niveṣáyan prasuvánn aktúbhir jágat || 3 ||

The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

53

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth ; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignity, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3

अदा॑भ्यो॒ भुव॑नानि प्र॒चाक॑शद्व्र॒तानि॑ दे॒वः स॑वि॒ताभि र॑क्षते ।
प्रास्रा॑ग्बा॒हू भुव॑नस्य प्र॒जाभ्यो॑ धृ॒तव्र॑तो म॒हो अज्म॑स्य राजति ॥४॥
त्रिर॒न्तरि॑क्षं सवि॒ता म॑हित्व॒ना त्री रजां॑सि परि॒भूस्त्रीणि॑ रोच॒ना ।
ति॒स्रो दिवः॑ पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिर्व्र॒तैर॒भि नो॑ रक्षति॒ त्मना॑ ॥५॥
बृ॒हत्सु॑म्नः प्रसवी॒ता नि॒वेश॑नो॒ जग॑तः स्था॒तुरु॒भय॑स्य॒ यो व॒शी ।
स नो॑ दे॒वः स॑वि॒ता शर्म॑ यच्छत्व॒स्मे क्षया॑य त्रि॒वरू॑थ॒मंह॑सः ॥६॥
आग॑न्दे॒व ऋ॒तुभि॒र्वर्ध॑तु॒ क्षयं॑ दधा॑तु नः सवि॒ता सु॑प्र॒जामिष॑म् ।
स नः॑ क्ष॒पाभि॒रह॑भिश्च जिन्वतु प्र॒जाव॑न्तं र॒यिम॒स्मे समि॑न्वतु ॥७॥

ádābhyo bhúvanāni pracákaṣad vratáni deváḥ savitábhí rakshate | prásrāg bāhú bhúvanasya prajábhyo dhṛitávrato mahó ájmasya rājati || 4 || trír antárikshaṃ savitá mahitvaná trí rájāṅsi paribhū́s tríṇi rocaná | tisró dívaḥ pṛithivís tisrá invati tribhír vrataír abhí no rakshati tmánā || 5 || bṛihátsumnaḥ prasavītá nivéṣano jágata sthātúr ubháyasya yó vaṣí | sá no deváḥ savitá ṣárma yachatv asmé kshá̈yāya trivárūtham áṅhasaḥ || 6 || ā́gan devá ṛitúbhir várdhatu ksháyaṃ dádhātu naḥ savitá suprajám ísham | sá naḥ kshapábhir áhabhiṣ ca jinvatu prajávantaṃ rayím asmé sám invatu || 7 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । (१-५) प्रथमादिपञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ अभू॑द्दे॒वः स॑वि॒ता वन्द्यो॒ नु न॑ इ॒दानी॒मह्न॑ उप॒वाच्यो॒ नृभिः॑ ।
वि यो रत्ना॒ भज॑ति मान॒वेभ्यः॒ श्रेष्ठं॑ नो॒ अत्र॒ द्रवि॑णं॒ यथा॒ दध॑त् ॥१॥

54.

Ábhūd deváḥ savitá vándyo nú na idánīm áhna upavácyo nṛíbhiḥ | ví yó rátnā bhájati mānavébhyaḥ sréshṭhaṃ no átra dráviṇaṃ yáthā dádhat || 1 ||

The divine creater, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

54

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apportions precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥२॥
अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥३॥
न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥४॥

devébhyo hí prathamám̐ yajñíyebhyo 'mṛitatvám̐ suvási bhāgám uttamám | ád íd dāmánam̐ savitar vy ūrṇushe 'nūcīná jīvitá mánushebhyaḥ || 2 || ácittī yác cakṛimá daívye jáne dīnaír dákshaiḥ prábhūtī pūrushatvátā | devéshu ca savitar mánusheshu ca tvám̐ no átra suvatād ánāgasaḥ || 3 || ná pramíye savitúr daívyasya tád yáthā víṣvam bhúvanam̐ dhārayishyáti | yát pṛithivyá várimann á svaṅgurír várshman diváḥ suváti satyám asya tát || 4 ||

इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥५॥
ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति ।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥६॥

índrajyeshṭhān bṛihádbhyaḥ párvatebhyaḥ kSháyāñ ebhyaḥ suvasi pastyávataḥ | yáthā-yathā patáyanto viyemirá evaívá tasthuḥ savitaḥ savá̄ya te || 5 || yé te trír áhan savitaḥ saváso divé-dive saúbhagam āsuvánti | índro dyávāpṛithiví síndhur adbhír ādityaír no ádítiḥ ṣárma yam̐sat || 6 ||

O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate. 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth ; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6

(५५) पञ्चपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । विश्वे देवा देवताः । (१-७) प्रथमादिसप्तर्चां त्रिष्टुप्, (८-१०) अष्टम्यादितृचस्य च गायत्री छन्दसी ॥

॥६॥ को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः ।
सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥१॥
प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः ।
विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः ॥२॥
प्र पस्त्या३मदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम् ।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे ॥३॥

55.

Kó vas trātā́ vasavaḥ kó varūtā́ dyā́vābhūmī adite trā́sīthāṃ naḥ | sáhīyaso varuna mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ || 1 || prá yé dhā́māni pūrvyā́ṇy árcān ví yád uchā́n viyotā́ro ámūrāḥ | vidhātā́ro ví té dadhur ájasrā ṛitádhītayo rurucanta dasmā́ḥ || 2 || prá pastyā̀m áditiṃ síndhum arkaíḥ svastím īḷe sakhyā́ya devī́m | ubhé yáthā no áhanī nípāta ushā́sānáktā karatām ádabdhe || 3 ||

व्यर्यमा वरुणश्चेति पन्थामिषस्पतिः सुवितं गातुमग्निः ।
इन्द्राविष्णू नृवदु षु स्तवाना शर्म नो यन्तममवद्वरूथम् ॥४॥
आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य ।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत् ॥५॥

vy àryamā́ váruṇaś ceti pánthām ishás pátiḥ suvitáṃ gātúm agníḥ | índrāvishṇū nṛivád u shú stávānā śárma no yantam ámavad várūtham || 4 || ā́ párvatasya marútām ávāṅsi devásya trātúr avri bhágasya | pā́t pátir jányād áṅhaso no mitró mitríyād utá na urushyet || 5 ||

55

Who, of you, O providers of riches, is our saviour? Who is our protector? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granters of what is desvied, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5

॥७॥ नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्यो३ अप व्रन् ॥६॥
देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
नहि मित्रस्य वरुणस्य धासिमर्हामसि प्रमियं सान्वग्नेः ॥७॥
अग्निरीशे वसव्यस्याग्निर्महः सौभगस्य । तान्यस्मभ्यं रासते ॥८॥
उषो मघोन्या वह सूनृते वार्या पुरु । अस्मभ्यं वाजिनीवति ॥९॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा । इन्द्रो नो राधसा गमत् ॥१०॥

nú rodasī áhinā budhnyèna stuvītá devī ápyebhir ishṭaiḥ | samudrám ná saṃcáraṇe sanishyávo gharmásvaraso nadyò ápa vran || 6 || devaír no devy áditir ní pātu devás trātá trāyatām áprayuchan | nahí mitrásya váruṇasya dhāsím árhāmasi pramíyaṃ sánv agnéḥ || 7 || agnír īṣe vasavyàsyāgnír maháḥ saúbhagasya | tány asmábhyaṃ rāsate || 8 || úsho maghony á vaha sūnṛite várya purú | asmábhyaṃ vājinīvati || 9 || tát sú naḥ savitá bhágo váruṇo mitró aryamá | índro no rádhasá gamat || 10 ||

(५६) षट्पञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । द्यावापृथिव्यौ देवते । (१-४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५-७) पञ्चम्यादितृचस्य च गायत्री छन्दसी ॥

॥८॥ मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिरर्कैः ।
यत्सीं वरिष्ठे बृहती विमिन्वन्रुवद्धोक्षा पप्रथानेभिरेवैः ॥१॥
देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे ।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः ॥२॥

56.

Mahí dyávāpṛithiví ihá jyéshṭhe rucá bhavatāṃ ṣucáyadbhir arkaíḥ | yát sīṃ várishṭhe bṛihatí viminván ruvád dhokshá paprathānébhir évaiḥ || 1 || deví devébhir yajaté yájatrair áminatī tasthatur ukshámāṇe | ṛitávarī adrúhā deváputre yajñásya netrí ṣucáyadbhir arkaíḥ || 2 ||

O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthatic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

56

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant compositions. 2

स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान ।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥३॥
नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः ।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥४॥

sá ít svápā bhúvaneshv āsa yá imé dyā́vāpṛithiví jajā́na | urví gabhīré rájasī suméke avaṅsé dhírah ṣácyā sám airat || 3 || nū́ ródasī bṛihádbhir no várūthaiḥ pátnīvadbhir isháyantī sajóshāḥ | urūcí vísve yajaté ní pātam dhiyā́ syāma rathyàḥ sadāsā́ḥ || 4 ||

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥५॥
पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनादृतम् ॥६॥
मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि षेदथुः ॥७॥

prá vām máhi dyávī abhy úpastutim bharāmahe | ṣúcī úpa práṣastaye || 5 || punāné tanvā̀ mitháḥ svéna dákshena rājathaḥ | ūhyáthe sanā́d ṛitám || 6 || mahí mitrásya sādhathas tárantī pípratī ṛitám | pári yajñám ní shedathuḥ || 7 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-३) प्रथमादितृचस्य क्षेत्रपतिः, (४) चतुर्थ्या ऋचः शुनः, (५, ८) पञ्चम्यष्टम्योः शुनासीरौ, (६-७) षष्ठीसप्तम्योश्च सीता देवताः । (१, ४, ६-७) प्रथमा-चतुर्थीषष्ठीसप्तमीनामृचामनुष्टुप्, (२-३, ८) द्वितीयातृतीयाष्टमीनां त्रिष्टुप्, (५) पञ्चम्याश्च पुर उष्णिक् छन्दांसि ॥

१ क्षेत्रस्य पतिना वयं हितेनेव जयामसि । गामश्वं पोषयित्न्वा स नो मृळातीदृशे ॥१॥

57.

Kshétrasya pátinā vayám hiténeva jayāmasi | gā́m ásvam poshayitnv ā́ sá no mṛilātīdṛíse || 1 ||

Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported. 3

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands. 4

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart. 5

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws. 6

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task. 7

57

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy. 1

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥२॥
मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥३॥

kshétrasya pat
mádhumantam ūrmím̩ dhenúr iva páyo asmásu dhukshva
madhuscútam̩ ghr̩itám iva súpūtam r̩itásya nah̩ pátay
mr̩il̩ayantu || 2 || mádhumatīr óshadhīr dyáva ápo mádh
man no bhavatv antáriksham | kshétrasya pátir mádhumā
no astv árishyanto ánv enam̩ carema || 3 ||

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥४॥
शुनासीराविमां वाचं जुषेथां यद्दिवि चक्रथुः पयः ।
तेनेमामुप सिञ्चतम् ॥५॥
अर्वाची सुभगे भव सीते वन्दामहे त्वा ।
यथा नः सुभगाससि यथा नः सुफलाससि ॥६॥
इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥७॥
शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥८॥

s̩unám̩ vāhá
s̩unám̩ nárah̩ s̩unám̩ kr̩ishatu lā́ñgalam | s̩unám̩ varatrā́ b
dhyantām̩ s̩unám áshtrām úd iñgaya || 4 || s̩únāsīrāv imā́
vácam̩ jushethām̩ yád diví cakráthuh̩ páyah̩ | ténemám úp
siñcatam || 5 || arvácī subhage bhava síte vándāmahe tvā
yáthā nah̩ subhágásasi yáthā nah̩ suphálásasi || 6 || índra
sítām̩ ní gr̩ihn̩ātu tám pūshā́nu yachatu | sá nah̩ páyasva
duhām úttarām-uttarām̩ sámām || 7 || s̩unám̩ nah̩ phálā
kr̩ishantu bhū́mim̩ s̩unám̩ kīnā́s̩ā abhí yantu vāhaíh̩ | s̩
nám parjányo mádhunā páyobhih̩ s̩únāsīrā s̩unám asmā́
dhattam || 8 ||

O landlord, bestow upon us sweet abundant water, as the milch-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us ; may the heavens, the waters, the firmament be kind to us ; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction. 3

May the oxen draw happily ; may the men labour happily; may the plough furrow happily ; may the traces bind happily; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow ; may nourishing rain guide her. May, she, the furrow, well-stored with water, yield food, year after year. 7

May the ploughshares break up our land happily ; may the ploughman go happily with the oxen ; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8

(५८) अष्टपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निः सूर्यो वाऽऽपो वा गावो वा घृतं वा देवता । (१-१०) प्रथमादिदशर्चां त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१०॥ समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥१॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥२॥
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥३॥

58.

Samudrád ūrmír mádhumāñ úd arad úpāṅṣúnā sám amṛitatvám ānaṭ | ghṛitásya nā́ma gúhyaṃ yád ásti jihvā́ devā́nām amṛ́tasya nā́bhiḥ || 1 || vayáṃ nā́ma prá bravāmā ghṛitásyāsmín yajñé dhārayāmā námobhiḥ | úpa brahmā́ ṣṛiṇavac chasyámānaṃ cátuḥṣṛiṅgo 'vamīd gaurá etát || 2 || catvā́ri ṣṛ́ṅgā tráyo asya pā́dā dvé ṣīrshé saptá hástāso asya | trídhā baddhó vṛishabhó roravīti mahó devó mártyāñ ā́ viveṣa || 3 ||

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥४॥
एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

trídhā hitám paṇíbhir guhyámānaṃ gávi devā́so ghṛitám ánv avindan | índra ékaṃ sū́rya ékaṃ jajāna venā́d ékaṃ svadháyā nísh ṭatakshuḥ || 4 || etā́ arshanti hṛ́dyāt samudrā́c chatávrajā ripúṇā nā́vacákshe | ghṛitásya dhā́rā abhí cākaṣīmi hiraṇyáyo vetasó mádhya āsām || 5 ||

58

The waves of sweet water spring forth from the ocean ; by the solar rays, the water is carried to celestial region. That which is the secret name of *mystic butter* is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this *mystic butter* at our worship ; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven ; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the *mystic butter*, concealed by rivals in threefold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5

॥११॥ स॒म्यक्स्र॑वन्ति स॒रितो॒ न धेना॑ अ॒न्तर्हृ॒दा मन॑सा पू॒यमा॑नाः ।
ए॒ते अ॑र्षन्त्यू॒र्मयो॑ घृ॒तस्य॑ मृ॒गा इ॑व क्षि॒पणो॒रीष॑माणाः ॥६॥
सिन्धो॑रिव प्राध्व॒ने शू॑घ॒नासो॒ वात॑प्रमियः पतयन्ति य॒ह्वाः ।
घृ॒तस्य॒ धारा॑ अरु॒षो न वा॒जी काष्ठा॑ भि॒न्दन्नू॒र्मिभि॒ः पिन्व॑मानः ॥७॥
अ॒भि प्र॑वन्त॒ सम॑नेव॒ योषा॑ः कल्या॒ण्य१॒ः स्मय॑मानासो अ॒ग्निम् ।
घृ॒तस्य॒ धारा॑ः स॒मिधो॑ नसन्त॒ ता जु॑षा॒णो ह॑र्यति जा॒तवे॑दाः ॥८॥

samyák sravanti sarito ná dhénā antár hṛidá mánasā pūyámānāḥ | eté arshanty ūrmáyo ghṛitásya mṛigá iva kshipaṇór íshamāṇāḥ || 6 || síndhor iva prādhvané ṣūghanáso vátapramiyaḥ patayanti yahváḥ | ghṛitásya dhárā arushó ná vājí káshṭhā bhindánn ūrmíbhiḥ pínvamānaḥ || 7 || abhí pravanta sámaneva yóshāḥ kalyāṇyàḥ smáyamānāso agním | ghṛitásya dhárāḥ samídho nasanta tá jushāṇó haryati jātávedāḥ || 8 ||

क॒न्या॑ इव वह॒तुमेत॒वा उ॑ अ॒ञ्ज्य॑ञ्जा॒ना अ॒भि चा॑कशीमि ।
यत्र॒ सोम॑ः सू॒यते॒ यत्र॑ य॒ज्ञो घृ॒तस्य॒ धारा॑ अ॒भि तत्प॑वन्ते ॥९॥
अ॒भ्य॑र्षत सुष्टु॒तिं गव्य॑मा॒जिम॒स्मासु॑ भ॒द्रा द्रवि॑णानि धत्त ।
इ॒मं य॒ज्ञं न॑यत दे॒वता॑ नो घृ॒तस्य॒ धारा॒ मधु॑मत्पवन्ते ॥१०॥
धाम॑न्ते॒ विश्वं॒ भुव॑न॒मधि॑ श्रि॒तम॒न्तः स॑मु॒द्रे हृ॒द्य१॒न्तरायु॑षि ।
अ॒पामनी॑के स॒मि॒थे य आभृ॑त॒स्तम॑श्याम॒ मधु॑मन्तं त ऊ॒र्मिम् ॥११॥

kanyà iva vahatúm étavá u añjy àñjāná abhí cākaṣīmi | yatra sómaḥ sūyáte yátra yajñó ghṛitásya dhárā abhí tát pavante || 9 || abhy àrshata sushṭutíṃ gávyam ājím asmásu bhadrá dráviṇāni dhatta | imáṃ yajñáṃ nayata devátā no ghṛitásya dhárā mádhumat pavante || 10 || dháman te víṣvam bhúvanam ádhi ṣritám antáḥ samudré hṛidy àntár áyushi | apám ánīke samithé yá ábhṛitas tám aṣyama mádhumantaṃ ta ūrmím || 11 ||

The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this *mystic butter*, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11

ऋग्वेद संहिता

पञ्चम मण्डलम्

(१) प्रथमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयौ बुधगविष्ठिरावृषी । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१२॥ अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥१॥
अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1

Ábodhy agníḥ samídhā jánānām práti dhenúm ivāyatím ushásam | yahvā́ iva prá vayā́m ujjíhānāḥ prá bhānávaḥ sisrate nā́kam ácha || 1 || ábodhi hótā yajáthāya devā́n ūrdhvó agníḥ sumánāḥ prātár asthāt | sámiddhasya rúṣad adarṣi pā́jo mahā́n devás támaso nír amoci || 2 ||

ṚGVEDA SAMHITĀ

BOOK FIVE

1

At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven. 1

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness. 2

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥३॥
अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥
जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥५॥
अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥६॥

yád īṃ
gaṇásya raṣanā́m ájīgaḥ ṣúcir aṅkte ṣúcibhir góbhir agníḥ | ā́d dákshiṇā yujyate vājayánty uttānā́m ūrdhvó adhayaj juhū́bhiḥ || 3 || agním áchā devayatā́m mánāṅsi cákshūṅshīva sū́rye sáṃ caranti | yád īṃ súvāte ushásā vírūpe ṣvetó vājí jāyate ágre áhnām || 4 || jánishṭa hí jényo ágre áhnāṃ hitó hitéshv arushó váneshu | dáme-dame saptá rátnā dá-dhāno 'gnír hótā ní shasādā yájīyān || 5 || agnír hótā ny àsīdad yájīyān upásthe mātúḥ surabhā́ u loké | yúvā kavíḥ purunishṭhá ṛitā́vā dhartā́ kṛishṭīnā́m utá mádhya iddháḥ || 6 ||

॥१३॥ प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥
मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥८॥

prá ṇú tyáṃ vípram adhvaréshu sādhúm agníṃ hótāram īḷate námobhiḥ | ā́ yás tatā́na ródasī ṛiténa nítyam mṛijanti vājínaṃ ghṛiténa || 7 || mārjālyò mṛijyate své dámūnāḥ kavipraṣastó átithiḥ ṣivó naḥ | sahásraṣṛiṅgo vṛishabhás tádojā víṣvāṅ agne sáhasā prasy anyā́n || 8 ||

The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8

प्र स॒द्यो अ॑ग्ने॒ अत्ये॑ष्य॒न्याना॒विर्यस्मै॒ चारु॑तमो ब॒भूथ॑ ।
ई॒ळेन्यो॑ वपु॒ष्यो॑ वि॒भावा॑ प्रि॒यो वि॒शामति॑थि॒र्मानु॑षीणाम् ॥९॥
तुभ्यं॒ भर॑न्ति क्षि॒तयो॑ यविष्ठ ब॒लिम॑ग्ने॒ अन्ति॑त॒ ओत दू॒रात् ।
आ भन्दि॑ष्ठस्य सुम॒तिं चि॑किद्धि बृ॒हत्ते॑ अग्ने॒ महि॒ शर्म॑ भ॒द्रम् ॥१०॥
आद्य रथं॑ भानुमो भानु॒मन्त॒मग्ने॒ तिष्ठ॑ यज॒तेभि॒ः सम॑न्तम् ।
वि॒द्वान्प॑थी॒नामु॒र्व१॒॑न्तरि॑क्ष॒मेह दे॒वान्ह॑वि॒रद्या॑य वक्षि ॥११॥
अवो॑चाम क॒वये॒ मेध्या॑य॒ वचो॑ व॒न्दारु॑ वृष॒भाय॒ वृष्णे॑ ।
गवि॑ष्ठिरो॒ नम॑सा॒ स्तोम॑म॒ग्नौ दि॒वीव॑ रु॒क्मम॑रु॒व्यञ्च॑मश्रेत् ॥१२॥

prá sadyó agne áty eshy anyā́n āvír yásmai cā́rutamo babhū́tha | īḷényo vapushyò vibhā́vā priyó viśā́m átithir mā́nushīṇām || 9 || túbhyam bharanti kshitáyo yavishṭha balím agne ántita ótá dūrā́t | ā́ bhándishṭhasya sumatíṃ cikiddhi bṛihát te agne máhi śárma bhadrám || 10 || ā́dyá rátham bhānumo bhānumántam ágne tíshṭha yajatébhiḥ sámantam | vidvā́n pathīnā́m urv àntáriksham éhá devā́n havirádyāya vakshi || 11 || ávocāma kaváye médhyāya váco vandā́ru vṛishabhā́ya vṛíshṇe | gávishṭhiro námasā stómam agnaú divìva rukmám uruvyáñcam aśret || 12 ||

(२) द्वितीयं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१, ३-८, १०-१२) प्रथमर्चस्तृतीयादिषण्णां दशम्यादितृचस्य चात्रेयः कुमारो आनो वृशो वा, उभौ वा, (२, ९) द्वितीयानवम्योश्च आनो वृश ऋषिः । अग्निर्देवता । (१-११) प्रथमाद्येकादशर्चां त्रिष्टुप्, (१२) द्वादश्याश्च शक्करी छन्दसी ॥

॥१४॥ कु॒मा॒रं मा॒ता यु॑व॒तिः सम॑ब्धं॒ गुहा॑ बिभर्ति॒ न द॑दाति पि॒त्रे ।
अनी॑कमस्य॒ न मि॒नज्जना॑सः पु॒रः प॑श्यन्ति॒ निहि॑तमर॒तौ ॥१॥

2.

Kumārám mātā́ yuvatíḥ sámubdhaṃ gúhā bibharti ná dadāti pitré | ánīkam asyá ná mináj jánāsaḥ puráḥ paśyanti níhitam arataú || 1 ||

O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people. 9

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious. 10

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature's forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings. 11

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. 12

2

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper) ; but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire). 1

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥२॥
हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम्।
ददानो अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥३॥
क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम्।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥४॥

kám etáṃ tvám yuvate kumārám pé-
shī bibharshi máhishī jajāna | pūrvī́r hí gárbhaḥ ṣarádo va-
várdhā́paṣyaṃ jātáṃ yád ásūta mātā́ || 2 || híraṇyadantaṃ
ṣúcivarṇam ārā́t kshétrād apaṣyam ā́yudhā mímānam | da-
dānó asmā amṛ́taṃ vipṛ́kvat kím mā́m anindrā́ḥ kṛiṇavann
anukthā́ḥ || 3 || kshétrād apaṣyaṃ sanutáṣ cárantaṃ sumád
yūtháṃ ná purú ṣóbhamānam | ná tā́ agṛibhrann ájanishṭa
hí sháḥ páliknīr íd yuvatáyo bhavanti || 4 ||

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान् ॥५॥
वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥६॥

ké me marya-
káṃ ví yavanta góbhir ná yéshāṃ gopā́ áraṇaṣ cid ā́sa |
yá īṃ jagṛibhúr áva té sṛijantv ā́jāti paṣvá úpa naṣ ciki-
tvā́n || 5 || vasā́ṃ rā́jānaṃ vasatíṃ jánānām árātayo ní da-
dhur mártyeshu | bráhmāṇy átrer áva tám sṛijantu nindi-
tā́ro níndyāso bhavantu || 6 ||

O youthful one, what boy is this whom you carry ? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me ? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle ? Is there not for them an invincible protector ? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6

॥१५॥ शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य ॥७॥
हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥८॥
वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥९॥
उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥१०॥

ṣúnaṣ cic chépaṃ níditaṃ sahásrād yū́pād amuñco áṣamishṭa hí sháḥ | evā́smád agne ví mumugdhi pā́ṣān hótaṣ cikitva ihá tū́ nishádya || 7 || hṛiṇīyámāṇo ápa hí mád aíyeḥ prá me devā́nāṃ vratapā́ uvāca | índro vidvā́ñ ánu hí tvā cacáksha ténāhám agne ánuṣishṭa ā́gām || 8 || ví jyótishā bṛihatā́ bhāty agnír āvír víṣvāni kṛiṇute mahitvā́ | prā́devīr māyā́ḥ sahate durévāḥ ṣíṣīte ṣṛíṅge rákshase viníkshe || 9 || utá svānā́so diví shantv agnés tigmā́yudhā rákshase hántavā́ u | máde cid asya prá rujanti bhā́mā ná varante paribā́dho ádevīḥ || 10 ||

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥११॥
तुविग्रीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः ।
इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत् ॥१२॥

etā́ṃ te stómaṃ tuvijāta vípro ráthaṃ ná dhī́raḥ svápā atakshaṃ | yádī́d agne práti tváṃ deva háryāḥ svàrvatīr apá enā jayema || 11 || tuvigrī́vo vṛishabhó vāvṛidhānò 'ṣatrv àryáḥ sám ajāti védaḥ | ítīmám agním amṛítā avocan barhíshmate mánave ṣárma yaṅsad dhavíshmate mánave ṣárma yaṅsat || 12 ||

O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this : "Follow Truth". Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhilaration may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may we obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, "Be pleased to bestow happiness on the man who is dedicated ; happiness to the man who is prosperous". 12

(३) तृतीयं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१-२, ४-१२) प्रथमाद्वितीययोर्ऋचो-श्चतुर्थ्यादिनवानाञ्चाग्निः (३) तृतीयायाश्च मरुद्रुद्रविष्णवो देवताः । (१) प्रथमर्चो विराट्, (२-१२) द्वितीयाद्येकादशानाञ्च त्रिष्टुप् छन्दसी ॥

॥१६॥ त्वम॑ग्ने॒ वरु॑णो॒ जाय॑से॒ यत्त्वं मि॒त्रो भ॑वसि॒ यत्सिमि॑द्धः ।
त्वे विश्वे॑ सहसस्पुत्र दे॒वास्त्वमिन्द्रो॑ दा॒शुषे॒ मर्त्या॑य ॥१॥
त्वम॑र्य॒मा भ॑वसि॒ यत्क॒नीनां॒ नाम॑ स्वधावन्गुह्यं॑ बिभर्षि ।
अ॒ञ्जन्ति॑ मि॒त्रं सुधि॑तं॒ न गोभि॒र्यद्दम्प॑ती॒ सम॑नसा कृ॒णोषि॑ ॥२॥
तव॑ श्रि॒ये म॒रुतो॑ मर्जयन्त॒ रुद्र॒ यत्ते॒ जनि॑म॒ चारु॑ चि॒त्रम् ।
प॒दं यद्विष्णो॑रुप॒मं नि॒धायि॒ तेन॑ पासि॒ गुह्यं॒ नाम॒ गोना॑म् ॥३॥
तव॑ श्रि॒या सु॒दृशो॑ देव दे॒वाः पु॒रू दधा॑ना अ॒मृतं॑ सपन्त ।
होता॑रम॒ग्निं मनु॑षो॒ नि षे॑दुर्दश॒स्यन्त॑ उ॒शिजः॒ शंस॑मा॒योः ॥४॥

3.

Tvám agne váruṇo jā́yase yát tvám mitró bhavasi yát sám iddhaḥ | tvé víṣve sahasas putra devā́s tvám índro dāṣúshe mártyāya || 1 || tvám aryamā́ bhavasi yát kanī́nāṃ nā́ma svadhāvan gúhyam bibharshi | añjánti mitrám súdhitaṃ ná góbhir yád dámpatī sámanasā kṛiṇóshi || 2 || táva ṣriyé marúto marjayanta rúdra yát te jánima cā́ru citrám | padáṃ yád víshṇor upamáṃ nidhā́yi téna pāsi gúhyaṃ nā́ma gónām || 3 || táva ṣriyā́ sudṛ́ṣo deva devā́ḥ purū́ dádhānā amṛ́taṃ sapanta | hótāram agním mánusho ní shedur daṣasyánta uṣíjaḥ ṣáṅsam āyóḥ || 4 ||

न त्वद्धोता॒ पूर्वो॑ अग्ने॒ यजी॑या॒न्न काव्यैः॑ प॒रो अ॑स्ति स्वधावः ।
वि॒शश्च॒ यस्या॒ अति॑थि॒र्भवा॑सि॒ स य॒ज्ञेन॒ वनव॑द्देव॒ मर्ता॑न् ॥५॥

ná tvád dhótā pū́rvo agne yájīyān ná kā́vyaiḥ paró asti svadhāvaḥ | viṣáṣ ca yásyā átithir bhávāsi sá yajñéna vanavad deva mártān || 5 ||

3

O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmanent. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one worthier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान् ॥६॥

vayám agne vanuyāma tvótā vasūyávo havíshā búdhyamānāḥ | vayáṃ samaryé vidátheshv áhnāṃ vayáṃ rāyá sahasas putra mártān || 6 ||

॥१७॥ यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात ।
जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥७॥
त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः ।
संस्थे यदग्न ईयसे रयीणां देवो मर्तैर्वसुभिरिध्यमानः ॥८॥
अव स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः सून ऊहे ।
कदा चिकित्वो अभि चक्षसे नोऽग्ने कदाँ ऋतचिद्यातयासे ॥९॥
भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद्देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥१०॥
त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पर्षि ।
स्तेना अदृश्रन्रिपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥११॥

yó na ā́go abhy éno bhárāty ádhī́d aghám aghásaṅse dadhāta | jahí cikitvo abhíśastim etā́m ágne yó no marcáyati dvayéna || 7 || tvā́m asyá vyúshi deva pū́rve dūtáṃ kriṇvānā́ ayajanta havyaiḥ | saṃsthé yád agna ī́yase rayī́ṇā́ṃ devó mártair vásubhir idhyámānaḥ || 8 || áva spṛidhi pitáraṃ yódhi vidvā́n putró yás te sahasaḥ sūna ūhé | kadā́ cikitvo abhí cakshase nó 'gne kadā́ñ ṛitacíd yātayāse || 9 || bhū́ri nā́ma vándamāno dadhāti pitā́ vaso yádi táj josháyāse | kuvíd devásya sáhasā cakānáḥ sumnám agnír vanate vāvṛidhānáḥ || 10 || tvám aṅgá jaritā́raṃ yavishṭha víśvāny agne duritā́ti parshi | stenā́ adṛiśran ripávo jánāsó 'jñātaketā vṛijinā́ abhūvan || 11 ||

O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection ; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons. 6

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing. 7

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored. 8

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us ? When will you, O Lord, ordainer of eternal law, direct us to noble path ? 9

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee. 10

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground. 11

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥१२॥

imé yā́māsas tvadríg abhū-
van vásave vā tád íd ā́go avāci | nā́hāyám agnír abhíṣas-
taye no ná ríshate vāvṛidhānáḥ párā dāt || 12 ||

(४) चतुर्थं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम् ॥१॥
हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि ॥२॥
विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥
जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥४॥

4.

Tvā́m agne vásupatiṃ vásūnām abhí prá mande adhvaréshu rājan | tváyā vā́jaṃ vājayánto jayemābhí shyāma pṛitsutī́r mártyānām || 1 || havyavā́ḷ agnír ajáraḥ pitā́ no vibhúr vibhā́vā sudṛíṣīko asmé | sugārhapatyā́ḥ sám ísho didīhy asmadryàk sám mimīhi ṣrávāṅsi || 2 || viṣā́ṃ kavíṃ viṣpátim mā́nushīṇāṃ ṣúcim pāvakáṃ ghṛitápṛishṭham agním ní hótāraṃ viṣvavídaṃ dadhidhve sá devéshu vanate vā́ryāṇi || 3 || jushásvāgna íḷayā sajóshā yátamāno raṣmíbhiḥ sū́ryasya | jushásva naḥ samídhaṃ jātaveda ā́ ca devā́n havirádyāya vakshi || 4 ||

These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 12

4

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you ; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥५॥

júshṭo dámūnā átithir duroṇá imáṃ no yajñám úpa yāhi vidvā́n | víṣvā agne abhiyújo vihátyā ṣatrūyatā́m ā́ bharā bhójanāni || 5 ||

॥१९॥ वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे३ स्वायै ।
पिपर्षि यत्सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान् ॥६॥
वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयिं विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥७॥

vadhéna dásyum prá hí cātáyasva váyaḥ kriṇvānás tanvè svā́yai | píparshi yát sahasas putra devā́n só agne pāhi nṛitama vā́je asmā́n || 6 || vayáṃ te agna ukthaír vidhema vayáṃ havyaíḥ pāvaka bhadraṣoce | asmé rayíṃ viṣvávāraṃ sám invāsmé víṣvāni drávināni dhehi || 7 ||

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ॥८॥
विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिं पर्षि ।
अग्ने अत्रिवन्नमसा गृणानो३ऽस्माकं बोध्यविता तनूनाम् ॥९॥

asmā́kam agne adhvaráṃ jushasva sáhasaḥ sūno trishadhastha havyám | vayáṃ devéshu sukṛítaḥ syāma ṣármaṇā nas trivárūthena pāhi || 8 || víṣvāni no durgáhā jātavedaḥ síndhuṃ ná nāvā́ duritā́ti parshi | ágne atrivát námasā gṛiṇānò 'smā́kam bodhy avitā́ tanū́nām || 9 ||

O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature's bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches ; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥१०॥
यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥११॥

yás tvā hṛidā́ kīríṇā mányamānó 'martyam mártyo jóhavīmi | jā́tavedo yáṣo asmā́su dhehi prajā́bhir agne amṛitatvám aṣyām || 10 || yásmai tváṃ sukṛíte jātaveda u lokám agne kṛiṇávaḥ syonám | aṣvínam sá putríṇam vīrávantaṃ gómantaṃ rayíṃ naṣate svastí || 11 ||

(५) पञ्चमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः. (२) द्वितीयाया नराशंसः. (३) तृतीयाया इळः. (४) चतुर्थ्या बर्हिः. (५) पञ्चम्या देवीर्द्वारः. (६) षष्ठ्या उषासानक्ता. (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः. (९) नवम्यास्त्वष्टा. (१०) दशम्या वनस्पतिः. (११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

॥२०॥ सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥१॥
नराशंसः सुषूदतीमं यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुखै रथेभिरूतये ॥३॥
ऊर्णम्रदा वि प्रथस्वाभ्यर्का अनूषत । भवा नः शुभ्र सातये ॥४॥
देवीर्द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्रप्र यज्ञं पृणीतन ॥५॥

5.

Súsamiddhāya ṣocíshe ghṛitáṃ tīvráṃ juhotana | agnáye jātávedase || 1 || nárāṣáṅsaḥ sushūdatīmáṃ yajñám ádābhyaḥ | kavír hí mádhuhastyaḥ || 2 || īḷitó agna ā́ vahéndraṃ citrám ihá priyám | sukhaí ráthebhir ūtáye || 3 || ū́rṇamradā ví prathasvābhy àrkā́ anūshata | bhávā naḥ ṣubhra sātáye || 4 || dévīr dvā́ro ví ṣrayadhvaṃ suprāyaṇā́ na ūtáye | prá-pra yajñám pṛiṇītana || 5 ||

Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

5

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendrous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection ; may our sacred worship be a success. 5

॥२१॥ सुप्रतीके वयोवृधा यह्वी ऋतस्य मातरा । दोषामुषासमीमहे ॥६॥
वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥
इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥८॥
शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥
यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥
स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥११॥

suprátīke vayovṛídhā yahví ṛitásya mātárā | doshấm ushấsam īmahe || 6 || vấtasya pátmann īḷitā́ daívyā hótārā mánushaḥ | imám no yajñám ā́ gatam || 7 || íḷā sárasvatī — || 8 || ṣivás tvashṭar ihā́ gahi vibhúḥ posha utá tmánā | yajñé-yajñe na úd ava || 9 || yátra véttha vanaspate devā́nāṃ gúhyā nā́māni | tátra havyā́ni gāmaya || 10 || svā́hā-gnáye várunāya svā́héndrāya marúdbhyaḥ | svā́hā devébhyo havíḥ || 11 ||

(६) षष्ठं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । अग्निर्देवता । पङ्क्तिश्छन्दः ॥

॥२२॥ अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

6.

Agníṃ tám manye yó vásur ástaṃ yáṃ yánti dhenávaḥ | ástam árvanta āṣávó 'staṃ nítyāso vājína íshaṃ stotṛíbhya ā́ bhara || 1 ||

We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws. 6

Glorified may you, O divine invokers of Nature's bounties come with the speed of wind to bless the sacred worship of this man, the institutor. 7

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts. 8

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act. 9

Wherever you know, O Lord of vegetation, the secret forms of Nature's bounties to be, thither may you send our offerings. 10

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord ; hail to the vital principles and hail with oblations to other Nature's bounties. 11

6

I glorify that adorable Lord, who provides habitation ; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. 1

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥२॥
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥३॥
आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर ॥४॥
आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।
सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥५॥

só agnír yó vásur gṛiṇé sáṃ yám āyánti dhenávaḥ | sám árvanto raghudrúvaḥ sáṃ sujātā́sah sūráya ísham — || 2 || agnír hí vājínaṃ viśé dádāti viśvácarshaṇiḥ | agnī́ rāyé svābhúvaṃ sá prītó yāti vā́ryam ísham — || 3 || ā́ te agna idhīmahi dyumántaṃ devājáram | yád dha syā́ te pánīyasī samíd dīdáyati dyávísham — || 4 || ā́ te agna ṛicā́ havíḥ śúkrasya śocishas pate | súścandra dásma víśpate hávyavāṭ túbhyaṃ hūyata ísham — || 5 ||

॥२३॥ प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।
ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥
तव त्ये अग्ने अर्चयो महि व्राधन्त वाजिनः ।
ये पत्वभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥७॥

pró tyé agnáyo 'gníshu víśvam pushyanti vā́ryam | té hinvire tá invire tá ishaṇyanty ānushág ísham — || 6 || táva tyé agne arcáyo máhi vrā́dhanta vājínaḥ | yé pátvabhiḥ śaphā́nām vrajā́ bhuránta gónām ísham — || 7 ||

He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you. 4

O adorable God, Lord of bright light, bestower of bliss, splendrous, protector of men, the accepter of devotions, to you the worship is offered with the sacred hymns. May you, O Lord, grant nourishment to those, who adore you. 5

These divine flames, enshrined in the worshipful hearts, cherish everything that is precious. They give delight, spread wide within, and perpetually crave for fresh feed. May you, O Lord, grant nourishment to those, who adore you. 6

O adorable Lord, when nourished, these flames of devotion, spread out with the swift speed of horses, and reach the centre, the seat of wisdom and knowledge. May you grant, O Lord, nourishment to those, who adore you. 7

नवां नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।
ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर ॥८॥
उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥९॥
एवाँ अग्निमजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥१०॥

návā no agna á bhara stotṛíbhyaḥ sukshitír íshaḥ | té syáma yá ānṛicús tvádūtāso dáme-dama ísham — || 8 || ubhé suṣcandra sarpísho dárvī ṣrīṇīsha āsáni | utó na út pupūryā ukthéshu ṣavasas pata ísham — || 9 || evâñ agním ajuryamur gīrbhír yajñébhir ānushák | dádhad asmé suvíryam utá tyád āṣváṣvyam ísham — || 10 ||

(७) सप्तमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेय इष ऋषिः । अग्निर्देवता । (१-९) प्रथमादिनवर्चामनुष्टुप्, (१०) दशम्याश्च पङ्क्तिश्छन्दसी ॥

॥२४॥

सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥१॥
कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥२॥

7.

Sákhāyaḥ sáṃ vaḥ samyáñcam íshaṃ stómaṃ cāgnáye | várshishṭhāya kshitīnám ūrjó náptre sáhasvate || 1 || kútrā cid yásya sámṛitau raṇvá náro nṛishádane | árhantaṣ cid yám indhaté saṃjanáyanti jantávaḥ || 2 ||

O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

7

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥३॥
स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते ।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥४॥
अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥५॥

sáṃ yád ishó vánāmahe sáṃ havyā́ mā́nushāṇām | utá dyumnásya ṣávasa ṛitásya raṣmím ā́ dade || 3 || sá smā kṛiṇoti ketúm ā́ náktaṃ cid dūrá ā́ saté | pāvakó yád vánaspátīn prá smā minā́ty ajáraḥ || 4 || áva sma yásya véshaṇe svédam pathíshu júhvati | abhím áha svájenyam bhū́mā pṛishṭhéva ruruhuḥ || 5 ||

॥२५॥

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्ततातिं चिदायवे ॥६॥
स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः ॥७॥
शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥८॥
आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

yám mártyaḥ puruspṛíhaṃ vidád víṣvasya dhā́yase | prá svā́danam pitūnā́m ástatātiṃ cid āyáve || 6 || sá hí shmā dhánvā́kshitaṃ dā́tā ná dā́ty ā́ paṣúḥ | hírịṣmaṣruḥ ṣúcidann ṛibhúr ánibhṛishṭatavishiḥ || 7 || ṣúciḥ shma yásmā atrivát prá svádhitīva ríyate | sushū́r asūta mātā́ krāṇā́ yád ānaṣé bhágam || 8 || ā́ yás te sarpirāsuté 'gne ṣám ásti dhā́yase | aíshu dyumnám utá ṣráva ā́ cittám mártyeshu dhāḥ

When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth. 3

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree. 4

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father. 5

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man. 6

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing ; he, as if, with a golden beard, and shining teeth. 7

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship ; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings. 8

O adorable Lord, the accepter of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence. 9

इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्याद्दस्यूनिषः सासह्यान्नॄन् ॥१०॥

íti cin manyúm adhríjas tvádātam á paṣúṃ dade | ád agne áp̣riṇató 'triḥ sāsahyād dásyūn isháḥ sāsahyān nṛ́n || 10 ||

(८) अष्टमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेय इष ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२१॥ त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥१॥
त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥२॥
त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम् ।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥३॥

8.

Tvám agna ṛitāyávaḥ sám īdhire pratnám pratnása ūtáye sahaskṛita | puruṣcandrám̧ yajatám̧ viṣvádhāyasam̧ dámūnasaṃ gṛihápatiṃ váreṇyam || 1 || tvám agne átithim pūrvyáṃ víṣaḥ ṣocíshkeṣaṃ gṛihápatiṃ ní shedire | bṛihát-ketum pururúpaṃ dhanaspṛitam suṣármāṇaṃ svávasaṃ ja-radvisham || 2 || tvám agne mánushīr īḷate víṣo hotrāvídaṃ vívicim̧ ratnadhátamam | gúhā sántaṃ subhaga viṣvádarṣa-taṃ tuvishvaṇásaṃ suyájaṃ ghṛitaṣríyam || 3 ||

O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay concealed in the innermost cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3

त्वाम॑ग्ने धर्ण॒सिं वि॒श्वधा॑ व॒यं गी॒र्भिर्गृ॒णन्तो॒ नम॒सोप॑ सेदिम ।
स नो॑ जुषस्व समिधा॒नो अ॑ङ्गिरो दे॒वो मर्त॑स्य य॒शसा॑ सुदी॒तिभिः॑ ॥४॥
त्वम॑ग्ने पुरु॒रूपो॑ वि॒शेवि॑शे॒ वयो॑ दधासि प्र॒त्नथा॑ पुरुष्टुत ।
पु॒रूण्यन्ना॒ सह॑सा॒ वि रा॑जसि॒ त्विषिः॒ सा ते॑ तित्विषा॒णस्य॒ नाधृषे॑ ॥५॥
त्वाम॑ग्ने समिधा॒नं य॑विष्ठ्य दे॒वा दू॒तं च॑क्रिरे हव्य॒वाह॑नम् ।
उ॒रु॒ज्रय॑सं घृ॒तयो॑नि॒माहु॑तं त्वे॒षं चक्षु॑र्दधिरे चोद॒यन्म॑ति ॥६॥
त्वाम॑ग्ने प्र॒दिव॒ आहु॑तं घृ॒तैः सु॑म्ना॒यवः॑ सुष॒मिधा॒ समी॑धिरे ।
स वा॑वृधा॒न ओष॑धीभिरु॒क्षि॒तो॒३॒॑ऽभि ज्रयां॑सि॒ पार्थि॑वा॒ वि ति॑ष्ठसे ॥७॥

tvā́m agne dharṇasíṃ viṣvádhā vayáṃ gīrbhír gṛiṇánto námasópa sedima | sá no jushasva samidhānó aṅgiro devó mártasya yaṣásā sudītíbhiḥ || 4 || tvám agne pururū́po viṣé-viṣe váyo dadhāsi pratnáthā purushṭuta | purū́ṇy ánnā sáhasā ví rājasi tvíshiḥ sá te titvishāṇásya nádhṛíshe || 5 || tvā́m agne samidhānáṃ yavishṭhya devā́ dūtáṃ cakrire havyavā́hanam | urujráyasaṃ ghṛitáyonim ā́hutaṃ tveshá́ṃ cákshur dadhire codayánmati || 6 || tvā́m agne pradíva ā́hutaṃ ghṛitaiḥ sumnāyávaḥ sushamídhā sám īdhire | sá vāvṛidhāná óshadhībhir ukshitó 'bhí jráyāṅsi pā́rthivā ví tishṭhase || 7 ||

(९) नवमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्चानुष्टुप् (५, ७) पञ्चमीसप्तम्योश्च पङ्क्तिश्छन्दसी ॥

॥१॥ त्वाम॑ग्ने ह॒विष्म॑न्तो दे॒वं मर्ता॑स ईळते ।
मन्ये॑ त्वा जा॒तवे॑दसं॒ स ह॒व्या व॑क्ष्यानु॒षक् ॥१॥

9.

Tvā́m agne havishmanto devám mártāsa īḷate | mánye tvā jātávedasaṃ sá havyā́ vakshy ānushák || 1 ||

We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illumined Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multiform, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

9

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥२॥
उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥
उत स्म दुर्गृभीयसे पुत्रो न ह्वार्याणाम् ।
पुरू यो दग्धासि वनाग्ने पशुर्न यवसे ॥४॥
अध स्म यस्यार्चयः सम्यक्संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥५॥

agnír hótā dāsvataḥ ksháyasya vṛiktábarhishaḥ | sáṃ yajñásaṣ cáranti yáṃ sáṃ vā́jāsaḥ ṣravasyávaḥ || 2 || utá sma yáṃ ṣíṣuṃ yathā návaṃ jánishṭāráṇī | dhartā́ram mā́nushīṇāṃ viṣā́m agníṃ svadhvarám || 3 || utá sma durgṛibhīyase putró ná hvāryā́ṇām | purū́ yó dágdhási vánā́gne paṣúr ná yávase || 4 || ádha sma yásyārcáyaḥ samyák saṃyánti dhūmínaḥ | yád īm áha tritó divy úpa dhmā́teva dhámati ṣíṣīte dhmātárī yathā || 5 ||

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥६॥
तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
स क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतैधि पृत्सु नो वृधे ॥७॥

távāhám agna ūtíbhir mitrásya ca práṣastibhiḥ | dveshoyúto ná duritā́ turyā́ma mártyānām || 6 || táṃ no agne abhī́ náro rayíṃ sahasva ā́ bhara | sá kshepayat sá poshayad bhúvad vā́jasya sātáya utaídhi pṛitsú no vṛidhé || 7 ||

Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities ; and further, in whom congregate all sacrifices, securing food and fame. 2

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supportor of men, and therefore, it fully deserves our adoration for peaceful purposes. 3

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder. 4

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower. 5

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant. 6

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success. 7

(१०) दशमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-३, ५-६) प्रथमादितृचस्य पञ्चमी षष्ठ्योर्ऋचोश्चानुष्टुप् (४, ७) चतुर्थीसप्तम्योश्च पङ्क्तिश्छन्दसी ॥

॥२॥

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
प्र नो राया परीणसा रत्सि वाजाय पन्थाम् ॥१॥
त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्यमारुहत्क्राणा मित्रो न यज्ञियः ॥२॥
त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः ॥३॥
ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद्येषां बृहत्सुकीर्तिर्बोधति त्मना ॥४॥
तव त्ये अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥५॥
नू नो अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥६॥
त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥७॥

10.

Agna ójishtham á bhara dyumnám asmábhyam adhrigo | prá no rāyá párīnasā rátsi vájāya pánthām || 1 || tvám no agne adbhuta krátvā dákshasya manhánā | tvé asuryàm árubat krāṇá mitró ná yajñíyaḥ || 2 || tvám no agna eshām gáyam pushṭím ca vardhaya | yé stómebhiḥ prá sūráyo náro magháni ānaśúḥ || 3 || yé agne candra te gíraḥ śumbhánty áśvarādhasaḥ | śúshmebhiḥ śushmíṇo náro diváś cid yéshām bṛihát sukīrtír bódhati tmánā || 4 || táva tyé agne arcáyo bhrájanto yanti dhṛishṇuyá | párijmāno ná vidyútaḥ svānó rátho ná vājayúḥ || 5 || nú no agna ūtáye sabádhasaś ca rātáye | asmákāsaś ca sūráyo víśvā áśās tarīsháṇi || 6 || tvám no agne añgira stutá stávāna á bhara | hótar vibhvāsáham rayím stotṛíbhya stávase ca na utaídhi pṛitsú no vṛidhé || 7 ||

10

O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7

(११) एकादशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥३॥

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥१॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥२॥
असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥३॥

11.

Jánasya gopá ajanishṭa jágṛivir agníḥ sudákshaḥ suvitáya návyase | ghṛitápratīko bṛihatá divispṛíśā dyumád ví bhāti bharatébhyaḥ śúciḥ || 1 || yajñásya ketúm prathamám puróhitam agníṃ náras trishadhasthé sám īdhire | índreṇa devaíḥ saráthaṃ sá barhíshi sídan ní hótā yajáthāya sukrátuḥ || 2 || ásammṛishṭo jāyase mātróḥ śúcir mandráḥ kavír úd atishṭho vivásvataḥ | ghṛiténa tvāvardhayann agna āhuta dhūmás te ketúr abhavad diví śritáḥ || 3 ||

अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥४॥
तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥५॥

agnír no yajñám úpa vetu sādhuyágníṃ náro ví bharante gṛihé-gṛihe | agnír dūtó abhavad dhavyaváhano 'gníṃ vṛiṇāná vṛiṇate kavíkratum || 4 || túbhyedám agne mádhumattamaṃ vácas túbhyam manīshá iyám astu śáṃ hṛidé | tváṃ gíraḥ síndhum ivāvánīr mahír á pṛiṇanti śávasā vardháyanti ca || 5 ||

11

The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms ; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelized into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥६॥

tvám agne áṅgiraso gúhā hitám ánv avindañ chiśriyāṇáṃ váne-vane | sá jāyase mathyámānaḥ sáho mahát tvā́m ahuḥ sáhasas putrám aṅgiraḥ || 6 ||

(१२) द्वादशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥१॥
ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥२॥
कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥३॥
के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

12.

Prágnáye bṛihaté yajñíyāya ṛitásya vṛíshne ásurāya mánma | ghṛitám ná yajñá āsyè súpūtam gíram bhare vṛishabhā́ya pratīcím || 1 || ṛitám cikitva ṛitám íc cikiddhy ṛitásya dhā́rā ánu tṛindhi pūrvíḥ | nā́hám yātúm sáhasā ná dvayéna ṛitám sapāmy arushásya vṛíshṇaḥ || 2 || káyā no agna ṛitáyann ṛiténa bhúvo návedā ucáthasya návyaḥ | védā me devá ṛitupá ṛitū́nām nā́hám pátiṃ sanitúr asyá rāyáḥ || 3 || ké te agne ripáve bándhanāsaḥ ké pāyávaḥ sanishanta dyumántaḥ | ké dhāsím agne ánṛitasya pānti ká ásato vácasaḥ santi gopā́ḥ || 4 ||

O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength. 6

12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits. 1

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law. 2

O adorable Lord, bestower of blessings, by what eternal law will you be giving recognition to our adoration ? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us. 3

O adorable Lord, who among us are the subduers of adversaries ? Who among us are the protectors, and distributors of splendid wealth ? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds ? 4

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥५॥
यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसस्राणस्य नहुषस्य शेषः ॥६॥

sákhāyas te víshuṇā agna eté ṣivásaḥ sánto áṣivā abhūvan | ádhūrshata svayám eté vácobhir ṛijūyaté vṛijinā́ni bruvántaḥ || 5 || yás te agne námasā yajñám ī́ṭṭa ṛitáṃ sá pāty arushásya vṛíshṇaḥ | tásya kshā́yaḥ pṛithúr ā́ sādhúr etu prasársrāṇasya náhushasya ṣéshaḥ || 6 ||

(१३) त्रयोदशं सूक्तम्

(१-६) षड्डृचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥५॥ अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥१॥
अग्नेः स्तोमं मनामहे सिध्रमद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥२॥
अग्निर्जुषत नो गिरो होता यो मानुषेष्वा । स यक्षद्दैव्यं जनम् ॥३॥
त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

13.

Árcantas tvā havāmahé 'rcantaḥ sám idhīmahi | ágne árcanta ūtáye || 1 || agné stómam manāmahe sidhrám adyá divispṛíṣaḥ | devásya draviṇasyávaḥ || 2 || agnír jushata no gíro hótā yó mā́nusheshv ā́ | sá yakshad daívyaṃ jánam || 3 || tvám agne saprā́thā asi júshṭo hótā várenyaḥ | tváyā yajñáṃ vi tanvate || 4 ||

These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

13

O adorable Lord, with songs of praise we invoke you ; with invocations we enkindle your glory ; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature's bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् । स नो रास्व सुवीर्यम् ॥५॥
अग्ने नेमिरराँ इव देवाँस्त्वं परिभूरसि । आ राधश्चित्रमृञ्जसे ॥६॥

tvám agne vājasátamam víprā vardhanti súshṭutam | sá no rāsva suvíryam || 5 || ágne nemír arā́ñ iva devā́ñs tvám paribhū́r asi | á rádhas citrám ṛiñjase || 6 ||

(१४) चतुर्दशं सूक्तम्

(१-६) षड़ृचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥६॥ अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ॥१॥
तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् । यजिष्ठं मानुषे जने ॥२॥
तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता । अग्निं हव्याय वोळ्हवे ॥३॥
अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः । अविन्दद्गा अपः स्वः ॥४॥
अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत । वेतु मे शृणवद्धवम् ॥५॥
अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् । स्वाधीभिर्वचस्युभिः ॥६॥

14.

Agním stómena bodhaya samidhānó ámartyam | havyá devéshu no dadhat || 1 || tám adhvaréshv īḷate devám mártā ámartyam | yájishṭham mánushe jáne || 2 || tám hí ṣáṣvanta īḷate srucá devám ghṛitaṣcútā | agním havyáya vóḷhave || 3 || agnír jātó arocata ghnán dásyūñ jyótishā támaḥ | ávindad gá apáḥ sváḥ || 4 || agním īḷényam kavím ghṛitá-prishṭham saparyata | vétu me sriṇávad dhávam || 5 || agním ghṛiténa vāvṛidhu stómebhir viṣvácarshaṇim | svādhíbhir vacasyúbhiḥ || 6 ||

Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

14

May you arouse the grace of immortal Lord with your prayers ; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6

(१५) पञ्चदशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसो धरुण ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥
ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन्धरुणे सेदुषो नॄञ्जातैरजाताँ अभि ये ननक्षुः ॥२॥
अंहोयुवस्तन्वस्तन्वते वि वयो महद्दुष्टरं पूर्व्याय ।
स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि ष्ठुः ॥३॥

15.

Prá vedháse kaváye védyāya gíram bhare yaṣáse pūrvyáya | ghṛitáprasatto ásuraḥ suṣévo rāyó dhartá dharúṇo vásvo agníḥ || 1 || ṛiténa ṛitám dharúṇam dhārayanta yajñásya ṣāké paramé vyòman | divó dhárman dharúṇe sedúsho nṛī́ñ jātaír ájātāñ abhí yé nanakshúḥ || 2 || añhoyúvas tanvàs tanvate ví váyo mahád dushṭáram pūrvyáya | sá saṃváto návajātas tuturyāt siñháṃ ná kruddhám abhítaḥ pári shṭhuḥ || 3 ||

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥४॥
वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥५॥

mātéva yád bhárase papratháno jánaṃ-janaṃ dhāyase cákshase ca | váyo-vayo jarase yád dádhānaḥ pári tmánā víshurūpo jigāsi || 4 || vájo nú te ṣávasas pātv ántam urúṃ dógham dharúṇaṃ deva rāyáḥ | padáṃ ná tāyúr gúhā dádhāno mahó rāyé citáyann átrim aspaḥ || 5 ||

15

Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour ; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5

(१६) षोडशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥८॥

बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥१॥
स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥२॥
अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः ॥३॥

16.

Bṛihád váyo hí bhānávé ’rcā devā́yāgnáye | yám mitrám ná prásastibhir mártāso dadhiré puráḥ || 1 || sá hí dyúbhir jánānāṃ hótā dákshasya bāhvóḥ | ví havyám agnír ānushág bhágo ná vā́ram ṛiṇvati || 2 || asyá stóme maghó-naḥ sakhyé vṛiddhásocishaḥ | víṣvā yásmin tuvishváṇi sám aryé ṣúshmam ādadhúḥ || 3 ||

अधा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः ॥४॥
नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥५॥

ádhā hy àgna eshāṃ suvír-yasya maṅhánā | tám íd yahváṃ ná ródasī pári ṣrávo ba-bhūvatuḥ || 4 || nū́ na éhi vā́ryam ágne gṛiṇāná ā́ bhara | yé vayáṃ yé ca sūráyaḥ svastí dhā́mahe sácotaídhi pṛitsú no vṛidhé || 5 ||

16

Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature's bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth ; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in the struggles for our victory. 5

(१७) सप्तदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१॥

आ य॒ज्ञैर्दे॑व॒ मर्त्य॑ इ॒त्था तव्यां॑समू॒तये॑ ।
अ॒ग्निं कृ॒ते स्व॑ध्व॒रे पू॒रुरी॑ळी॒ताव॑से ॥१॥
अ॒स्य हि स्वय॑शस्तर आ॒सा वि॑धर्म॒न्मन्य॑से ।
तं नाकं॑ चि॒त्रशो॑चिषं म॒न्द्रं प॒रो म॑नी॒षया॑ ॥२॥
अ॒स्य वासा उ॑ अ॒र्चिषा॒ य आयु॑क्त तु॒जा गि॒रा ।
दि॒वो न यस्य॒ रेत॑सा बृ॒हच्छोच॑न्त्य॒र्चयः॑ ॥३॥

17.

Á yajñaír deva mártya itthá távyāṅsam ūtáye | agníṃ kṛité svadhvaré pūrúr īḷītávase || 1 || ásya hí sváyaṣastara āsá vidharman mányase | táṃ nā́kaṃ citráṣocisham mandrám paró manīsháyā || 2 || asyá vā́sā u arcíshā yá ā́yukta tujá girā́ | divó ná yásya rétasā bṛihác chócanty arcáyaḥ || 3 ||

अ॒स्य क्रत्वा॒ विचे॑तसो द॒स्मस्य॒ वसु॒ रथ॒ आ ।
अधा॒ विश्वा॑सु॒ हव्यो॒ऽग्निर्वि॒क्षु प्र शं॑स्यते ॥४॥
नू न॒ इद्धि वार्य॑मा॒सा स॑चन्त सू॒रयः॑ ।
ऊर्जो॑ नपाद॒भिष्ट॑ये पा॒हि श॒ग्धि स्व॒स्तय॑ उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥५॥

asyá krátvā vícetaso dasmásya vásu rátha ā́ | ádhā víṣvāsu hávyo 'gnír vikshú prá ṣasyate || 4 || nū́ na íd dhí vā́ryam āsā́ sacanta sūrā́yaḥ | ū́rjo napād abhíshṭaye pāhí ṣagdhi svastáya utaídhi — || 5 ||

17

The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized. 1

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man. 2

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed. 3

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people. 4

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity. 5

(१८) अष्टादशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मृक्तवाहा आत्रेयो द्वित ऋषिः । अग्निर्देवता । (१–४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१०॥

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।
विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥१॥
द्वितायं मृक्तवाहसे स्वस्य दक्षस्य मंहना ।
इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य ॥२॥
तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥३॥

18.

Prātár agníḥ purupriyó viṣá stavetátithiḥ | víṣvāni yó ámartyo havyá mártesha ráṇyati || 1 || dvitáya mṛiktávāhase svásya dákshasya maṅhánā | índuṃ sá dhatta ānushák stotá cit te amartya || 2 || táṃ vo dīrgháyuṣocisham girá huve maghónām | árishṭo yéshām rátho vy àṣvadāvann íyate || 3 ||

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥४॥
ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥५॥

citrá vā yéshu dídhitir āsánn ukthá pánti yé | stīrṇám barhíḥ svàrṇare ṣrávāṅsi dadhire pári || 4 || yé me pañcā-ṣátaṃ dadúr áṣvānāṃ sadhástuti | dyumád agne máhi ṣrávo bṛihát kṛidhi maghónāṃ nṛivád amṛita nṛiṇám || 5 ||

18

Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn. 1

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly. 2

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded. 3

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame. 4

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.

(१९) एकोनविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो वव्रिर्ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचोर्गायत्री, (३-४) तृतीयाचतुर्थ्योरनुष्टुप्, (५) पञ्चम्याश्च विराड्रूपा छन्दांसि ॥

॥११॥ अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत । उपस्थे मातुर्वि चष्टे ॥१॥
जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति । आ दृळ्हां पुरं विविशुः ॥२॥
आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः ।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥३॥
प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ॥४॥
क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

19.

Abhy àvasthāḥ prá jāyante prá vavrér vavrís ciketa | upásthe mātúr ví cashṭe || 1 || juhuré ví citáyantó 'nimisham nṛimṇám pānti | á dṛiḷhám púram viviṣuḥ || 2 || á ṣvaitreyá-sya jantávo dyumád vardhanta kṛishṭáyaḥ | nishkágrīvo bṛihádukthа enā́ mádhvā ná vājayúḥ || 3 || priyám dugdhám ná kámyam ájāmi jāmyóḥ sácā | gharmó ná vájajaṭharó 'dabdhaḥ ṣáṣvato dábhaḥ || 4 || krīḷan no raṣma á bhuvaḥ sám bhásmanā vāyúnā védidānaḥ | tá asya san dhṛishájo ná tigmáḥ súsamṣitā vakshyò vakshaṇesthā́ḥ || 5 ||

(२०) विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयाः प्रयस्वन्त ऋषयः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१२॥ यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥१॥

20.

Yám agne vājasātama tvám cin mányase rayím | tám no gīrbhíḥ ṣraváyyam devatrá panayā yújam || 1 ||

19

Invisible accepter, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

20

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिरे ॥२॥
होतारं त्वा वृणीमहेऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥३॥
इत्था यथा त ऊतये सहसावन्दिवेदिवे ।
राय ऋताय सुक्रतो गोभिः ष्याम सधमादो वीरैः स्याम सधमादः ॥४॥

yé agne néráyanti te vṛiddhá ugrásya ṣávasaḥ | ápa dvésho ápa hváro 'nyávratasya saṣcire || 2 || hótāram tvā vṛiṇīmahé 'gne dákshasya sấdhanam | yajñéshu pūrvyáṃ girấ práyasvanto havāmahe || 3 || itthấ yáthā ta ūtáye sáhasāvan divé-dive | rāyá ṛitáya sukrato góbhiḥ shyāma sadhamấdo vīraíḥ syāma sadhamấdaḥ || 4 ||

(२१) एकविंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयः सस ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्,
(४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१३॥ मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥१॥
त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे । स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥२॥
त्वां विश्वे सजोषसो देवासो दूतमक्रत । सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥३॥

21.

Manushvát tvā ní dhīmahi manushvát sám idhīmahi | ágne manushvád aṅgiro devấn devayaté yaja || 1 || tváṃ hí mấnushe jáné 'gne súprīta idhyáse | srúcas tvā yanty ānushák sújāta sárpirāsute || 2 || tvấṃ víṣve sajóshaso deváso dūtám akrata | saparyántas tvā kave yajñéshu devám īḷate || 3 ||

May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature's bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enioying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

21

O adorable Lord, like wise sages, we meditate upon your glory ; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladles full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3

देवं वो देवयज्ययाग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः ससस्य योनिमासदः ॥४॥

devám vo devayajyáyāgním īḷita mártyaḥ | sámiddhaḥ şukra dīdihy ṛitásya yónim ásadaḥ sasásya yónim ásadaḥ || 4 ||

(२२) द्वाविंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयो विश्वसामा ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्,
(४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१४॥ प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे । यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥१॥
न्यग्निं जातवेदसं दधाता देवमृत्विजम् । प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥२॥
चिकित्विन्मनसं त्वा देवं मर्तास ऊतये । वरेण्यस्य तेऽवस इयानासो अमन्महि ॥३॥
अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥४॥

22.

Prá vişvasāmann atrivád árcā pāvakáşocishe | yó adhvaréshv íḍyo hótā mandrátamo vişí || 1 || ny àgníṃ jātávedasaṃ dádhātā devám ṛitvíjam | prá yajñá etv ānusháġ adyā́ devávyacastamaḥ || 2 || cikitvínmanasaṃ tvā devám mártāsa ūtáye | várenyasya té 'vasa iyānā́so amanmahi || 3 || ágne cikiddhy àsyá na idáṃ vácaḥ sahasya | táṃ tvā suşipra dampate stómair vardhanty átrayo gīrbhíḥ şumbhanty átrayaḥ || 4 ||

O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation ; may you preside over the creation. 4

22

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4

(२३) त्रयोविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयो विश्वचर्षणिर्द्युम्न ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१५॥ अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत् ॥१॥
तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥२॥
विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥३॥
स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे ।
अग्न एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥४॥

23.

Ágne sáhantam á́ bhara dyumnásya prāsáhā rayím | víṣvā yáṣ carshaṇír abhy ā̀sá́ vá́jeshu sāsáhat || 1 || tám agne pṛitanāshá́ham rayím sahasva á́ bhara | tvám hí saty ádbhuto dātá́ vá́jasya gómataḥ || 2 || víṣve hí tvā sajóshas jánāso vṛiktábarhishaḥ | hótāram sádmasu priyám vyán vá́ryā purú || 3 || sá hí shmā viṣvácarshaṇir abhímāti sáh dadhé | ágna eshú ksháyeshv á́ revá́n naḥ ṣukra dīdihi dy mát pāvaka dīdihi || 4 ||

(२४) चतुर्विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बन्धुः सुबन्धुः श्रुतबन्धुर्विप्रबन्धुश्च. गौपायना लौपायना वा क्रमेणर्षयः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१६॥ अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः । १
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥१॥ २

24.

Ágne tvám no ántama utá trātá́ ṣivó bhavā varūthyàḥ vásur agnír vásuṣravā ácha nakshi dyumáttamam rayí dāḥ || 2 ||

23

O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

24

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् । ३
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥२॥ ४

sá no bodhi srudhí hávam urushyá ṇo aghāyat samasmāt | táṃ tvā ṣocishṭha dīdivaḥ sumnáya nūn īmahe sákhibhyaḥ || 4 ||

(२५) पञ्चविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेया वसूयव ऋषयः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥१७॥

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥१॥
स हि सत्यो यं पूर्वे चिद्देवासश्चिद्यमीधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम् ॥२॥
स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥३॥
अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥४॥
अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥५॥

25.

Ácbā vo agním ávase deváṃ gāsi sá no vásuḥ | rá putrá ṛishūṇám ṛitávā parshati dvisháḥ || 1 || sá hí sat yám pū́rve cid devásaṣ cid yám īdhiré | hótāram mand jihvam ít sudītíbhir vibhávasum || 2 || sá no dhītí vá shṭhayā ṣréshṭhayā ca sumatyá | ágne rāyó didīhi naḥ vṛiktíbhir vareṇya || 3 || agnír devéshu rājaty agnír m teshv āviṣán | agnír no havyaváhano 'gníṃ dhībhíḥ sap yata || 4 || agnís tuvíṣravastamaṃ tuvíbrahmāṇam uttam atúrtaṃ ṣrāvayátpatim putráṃ dadāti dāṣúshe || 5 ||

So, please do understand us, and hear our invocation; may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. 4

25

Pray to divine adorable Lord for protection; may He, the granter of comforts, confer prosperity. May His ever-true glory, revealed by seers and descendents, save us from adversities. 1

The ancient sages revealed the glory of this bounteous, bright-tongued, radiant Lord. Nature's bounties also manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises, may you with your wisdom, that surpasses all and with most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst Nature's bounties, and is present amongst mortals alike. The Lord is the bearer of our oblations. May all glorify Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation a son, abounding in nourishment, abounding in deep devotion, excellent, and invincible, a son that brings glory to his sire. 5

॥१८॥ अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥६॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥७॥
तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्त त्मना दिवः ॥८॥
एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।
स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः ॥९॥

agnír dadāti sátpatim sāsáha yó yudhá nṛíbhiḥ | agnír átyaṃ raghushyádaṃ jétāram áparājitam || 6 || yád váhishṭhaṃ tád agnáye bṛihád arca vibhāvaso | máhishīva tvád rayís tvád vájā úd īrate || 7 || táva dyumánto arcáyo grávevocyate bṛihát | utó te tanyatúr yathā svānó arta tmánā diváḥ || 8 || evá̃ṅ agníṃ vasūyávaḥ sahasānáṃ vavandima | sá no víṣvā áti dvíshaḥ párshan nāvéva sukrátuḥ || 9 ||

(२६) षड्विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेया वसूयव ऋषयः । (१-८) प्रथमाद्यष्टर्चामग्निः
(९) नवम्याश्च लिङ्गोक्ता देवताः । गायत्री छन्दः ॥

॥१९॥ अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥
तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥२॥
वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

26.

Ágne pāvaka rocíshā mandráyā deva jihváyā | á deván vakshi yákshi ca || 1 || táṃ tvā ghṛitasnav īmahe cítrabhāno svardṛíṣam | devá̃ṅ á vītáye vaha || 2 || vītíhotraṃ tvā kave dyumántaṃ sám idhīmahi | ágne bṛihántam adhvaré || 3 ||

Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered. 6

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength. 7

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky. 8

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river. 9

26

O fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties and honour them. 1

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature's bounties to partake of divine glory (in the creation). 2

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations. 3

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥४॥
यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥५॥

ágne víṣvebhir á́ gahi devébhir havyádātaye | hótāram tvā vriṇīmahe || 4 || yájamānāya sunvatá ágne suvíryam vaha | devaír á́ satsi barhíshi || 5 ||

॥२०॥ समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥
न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् । दधाता देवमृत्विजम् ॥७॥
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बर्हिरासदे ॥८॥
एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥९॥

samidhānáḥ sahasrajid ágne dhármāṇi pushyasi | devá nāṃ dūtá ukthyàḥ || 6 || ny àgníṃ jātávedasaṃ hotraváhaṃ yávishṭhyam | dádhātā devám ṛitvíjam || 7 || prá yajñá etv ānushág adyá devávyacastamaḥ | striṇītá barhír āsáde || 8 || édám marúto aṣvínā mitráḥ sīdantu váruṇaḥ | devásaḥ sár-vayā viṣá || 9 ||

(२७) सप्तविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य त्रैवृष्णस्त्र्यरुणः पौरुकुत्स्यस्त्रसदस्युर्भारतोऽश्वमेधश्च राजानो भौमोऽत्रिर्वा ऋषिः । (१-५) प्रथमादिपञ्चर्चामग्निः, (६) षष्ठ्याश्चेन्द्राग्नी देवते । (१-३) प्रथमतृचस्य त्रिष्टुप् (४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥१॥

27.

Anasvantā sátpatir māmahe me gávā cétishṭho ásuro maghónaḥ | traivrishṇó agne daṣábhiḥ sahásrair vaíṣvānara tryàruṇaṣ ciketa || 1 ||

Come, O fire divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

27

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म ॥२॥
एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वीर्युक्तेनाभि त्र्यरुणो गृणाति ॥३॥

yó me ṣatá ca viṅṣatím ca gónām
hárī ca yuktá sudhúrā dádāti | vaíṣvānara súshṭuto vāvṛidhānó 'gne yácha tryàruṇāya ṣárma || 2 || evá te agne sumatím cakānó návishṭhāya navamám trasádasyuḥ | yó me gíras tuvijātásya pūrvír yukténābhí tryàruṇo gṛiṇáti || 3 ||

यो म इति प्रवोचत्यश्वमेधाय सूरये ।
दददृचा सनिं यते ददन्मेधामृतायते ॥४॥
यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव त्र्याशिरः ॥५॥
इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम् ॥६॥

yó ma íti pravócaty áṣvamedhāya sūráye | dádad ṛicá saním yaté dádan medhám ṛitāyaté || 4 || yásya mā parusháḥ ṣatám uddharsháyanty ukshánaḥ | áṣvamedhasya dánāḥ sómā iva tryàṣiraḥ || 5 || índrāgnī ṣatadávny áṣvamedhe suvíryam | kshatrám dhārayatam bṛihád diví sūryam ivājáram || 6 ||

O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundres of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles. 2

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises. 3

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws. 4

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation. 5

O resplendent Lord and divine powers, bestow upon the munificient performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven. 6

(२८) अष्टाविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यात्रेयी विश्ववारा ऋषिका । अग्निर्देवता । (१, ३) प्रथमर्चस्तृतीयायाश्च त्रिष्टुप् (२) द्वितीयाया जगती. (४) चतुर्थ्या अनुष्टुप्. (५-६) पञ्चमीषष्ठ्योश्च गायत्री छन्दांसि ॥

॥२२॥ समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्ङुषसमुर्विया वि भाति ।
एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची ॥१॥
समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥२॥
अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥३॥

28.

Sámiddho agnír diví socír asret pratyáññ ushásam urviyá ví bhāti | éti prácī visvávārā námobhir deváñ íḷānā havíshā ghṛitácī || 1 || samidhyámāno amṛítasya rājasi havísh kṛiṇvántam sacase svastáye | visvam sá dhatte dráviṇam yám ínvasy ātithyám agne ní ca dhatta ít puráḥ || 2 || ágne sárdha mahaté saúbhagāya táva dyumnány uttamáni santu | sám jāspatyám suyámam á kṛiṇushva satrūyatám abhí tishṭhā máhāñsi || 3 ||

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥४॥
समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥५॥
आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥६॥

sámiddhasya prámahasó 'gne vánde táva sríyam | vṛishabhó dyumnávāñ asi sám adhvaréshv idhyase || 4 || sámiddho agna āhuta devân yakshi svadhvara | tvám hí havyavâḷ ási || 5 || á juhotā duvasyátāgním prayaty àdhvaré | vṛiṇīdhvám havyaváhanam || 6 ||

28

Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation. 1

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth ; he sets before you, O lord, the gifts that guests may claim. 2

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. 3

O adorable Lord, I praise your glory, kindled and vigorouly blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances. 4

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage. 5

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties. 6

(२९) एकोनत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रो देवता, तत्रापि (९) नवम्या ऋचः प्रथमपादस्योशना वा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ त्र्य॑र्य॒मा मनु॑षो दे॒वता॑ता॒ त्री रो॑च॒ना दि॒व्या धा॑रयन्त ।
अर्च॑न्ति त्वा म॒रुतः॑ पू॒तद॑क्षा॒स्त्वमे॑षा॒मृषि॑रिन्द्रासि॒ धीरः॑ ॥१॥
अनु॒ यदीं॑ म॒रुतो॑ मन्दसा॒नमार्च॒न्निन्द्रं॑ पपि॒वांसं॑ सु॒तस्य॑ ।
आद॑त्त॒ वज्र॑म॒भि यदहिं॒ हन्न॒पो य॒ह्वीर॑सृज॒त्सर्त॒वा उ॑ ॥२॥
उ॒त ब्र॑ह्माणो मरुतो मे अ॒स्येन्द्रः॒ सोम॑स्य॒ सुषु॑तस्य पेयाः ।
तद्धि ह॒व्यं मनु॑षे॒ गा अवि॑न्द॒दह॒न्नहिं॑ पपि॒वाँ इन्द्रो॑ अस्य ॥३॥

29.

Try àryamā́ mánusho devátātā trī́ rocanā́ divyā́ dhārayanta | árcanti tvā marútaḥ pūtádakshās tvám eshām ṛ́shir indrāsi dhī́raḥ || 1 || ánu yád īm marúto mandasānám ā́rcann índram papivā́ṅsam sutásya | ā́datta vájram abhí yád áhim hánn apó yahvī́r asṛijat sártavā́ u || 2 || utá brahmāṇo maruto me asyéndraḥ sómasya súshutasya peyāḥ | tád dhí havyám mánushe gā́ ávindad áhann áhim papivā́ñ índro asya || 3 ||

आद्रोद॑सी वित॒रं वि ष्क॑भायत्संवि॒व्या॒नश्चि॑द्भि॒यसे॑ मृ॒गं कः॑ ।
जिग॑र्ति॒मिन्द्रो॑ अप॒जर्गु॑राणः॒ प्रति॑ श्व॒सन्त॒मव॑ दान॒वं ह॑न् ॥४॥
अध॒ क्रत्वा॑ मघव॒न्तुभ्यं॑ दे॒वा अनु॒ विश्वे॑ अददुः सोम॒पेय॑म् ।
यत्सूर्य॑स्य ह॒रितः॒ पत॑न्तीः पु॒रः स॒तीरुप॑रा॒ एत॑शे॒ कः ॥५॥

ā́d ródasī vitarám ví shkabhāyat saṃvivyānáś cid bhiyáse mṛigáṃ kaḥ | jígartim índro apajárgurāṇaḥ práti śvasántam áva dānaváṃ han || 4 || ádha krátvā maghavan túbhyaṃ devā́ ánu víśve adaduḥ somapéyam | yát sū́ryasya harítaḥ pátantīḥ puráḥ satī́r úparā étaśe káḥ || 5 ||

29

In the admiration of Nature's forces by men, there are three lustrous faculties—(mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstasy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror ; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5

॥२४॥ नव यदस्य नवतिं च भोगान्त्साकं वज्रेण मघवा विवृश्चत् ।
अर्चन्तीन्द्रं मरुतः सधस्थे त्रैष्टुभेन वचसा बाधत द्याम् ॥६॥
सखा सख्ये अपचत्तूयमग्निरस्य क्रत्वा महिषा त्री शतानि ।
त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद्वृत्रहत्याय सोमम् ॥७॥
त्री यच्छता महिषाणामघो मास्त्री सरांसि मघवा सोम्यापाः ।
कारं न विश्वे अह्वन्त देवा भरमिन्द्राय यदहिं जघान ॥८॥

náva yád asya navatíṃ ca bhogán sākáṃ vájreṇa maghávā vivṛiṣcát | árcantíndram marútaḥ sadhásthe traíshṭubhena vácasā bādhata dyấm || 6 || sákhā sákhye apacat tū́yam agnír asyá krátvā mahishá trí ṣatáni | trí sākám índro mánushaḥ sárāṅsi sutám pibad vṛitrahátyāya sómam || 7 || trí yác chatá mahisháṇām ágho más trí sárāṅsi maghávā somyấpāḥ | kāráṃ ná víṣve ahvanta devấ bháram índrāya yád áhiṃ jaghána || 8 ||

उशना यत्सहस्यैरयातं गृहमिन्द्र जूजुवानेभिरश्वैः ।
वन्वानो अत्र सरथं ययाथ कुत्सेन देवैरवनोर्ह शुष्णम् ॥९॥
प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः ।
अनासो दस्यूँरमृणो वधेन नि दुर्योण आवृणङ्मृध्रवाचः ॥१०॥

uṣanā yát sahasyaìr áyātam gṛihám indra jūjuvānébhir áṣvaiḥ | vanvānó átra sarátham yayātha kútsena devaír ávanor ha ṣúshṇam || 9 || prányác cakrám avṛihaḥ sū́ryasya kútsāyānyád várivo yátave 'kaḥ | anáso dásyūñr amṛiṇo vadhéna ní duryoṇá āvṛiṇañ mṛidhrávācaḥ || 10 ||

When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables). 6

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial. 7

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature's bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle. 8

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses. 9

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle. 10

॥२५॥ स्तोमासस्त्वा गौरिवीतेरवर्धन्नरन्धयो वैदथिनाय पिप्रुम् ।
आ त्वामृजिश्वा सख्याय चक्रे पचन्पक्तीरपिबः सोममस्य ॥११॥
नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः ।
गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप व्रन् ॥१२॥
कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ ।
या चो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥१३॥

stómāsas tvā gaurivīter avardhann árandhayo vaidathináya píprum | á tvám ṛijíśvā sakhyáya cakre pácan paktír ápibaḥ sómam asya || 11 || návagvāsaḥ sutásomāsa índraṃ dáśagvāso abhy árcanty arkaíḥ | gávyaṃ cid ūrvám apidhánavantaṃ táṃ cin náraḥ śaśamāná ápa vran || 12 || kathó nú te pári carāṇi vidván vīryà maghavann yá cakártha | yá co nú návyā kriṇávaḥ śavishṭha préd u tá te vidátheshu bravāma || 13 ||

एता विश्वा चकृवाँ इन्द्र भूर्यपरीतो जनुषा वीर्येण ।
या चिन्नु वज्रिन्कृणवो दधृष्वान्न ते वर्ता तविष्या अस्ति तस्याः ॥१४॥
इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म ।
वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम् ॥१५॥

etá víśvā cakṛiváñ indra bhúry áparīto janúshā vīryèṇa | yá cin nú vajrin kriṇávo dadhṛishvắn ná te vartá távishyā asti tásyāḥ || 14 || índra bráhma kriyámāṇā jushasva yá te śavishṭha návyā ákarma | vástreva bhadrá súkṛitā vasūyú ráthaṃ ná dhíraḥ svápā atakşham || 15 ||

May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers—mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15

(३०) त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो बभ्रुर्ऋषिः । (१-११) प्रथमाद्येकादशर्चामिन्द्रः, (१२-१५) द्वादश्यादिचतसृणाञ्च ऋणञ्चयेन्द्रौ देवते । त्रिष्टुप् छन्दः ॥

॥२६॥ क्व१ स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम् ।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥१॥
अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥२॥
प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः ।
वेददविद्वाञ्छृणवच्च विद्वान्वहतेऽयं मघवा सर्वसेनः ॥३॥

30.

Kvà syá vīráḥ kó apaṣyad índram sukhárathaṃ íyamānaṃ háribhyām | yó rāyá vajrí sutásomam ichán tád óko gántā puruhūtá ūtí || 1 || ávācacaksham padám asya sasvár ugráṃ nidhātúr ánv āyam ichán | ápṛicham anyā́ñ́ utá té ma āhur índraṃ náro bubudhāná aṣema || 2 || prá nú vayáṃ suté yā́ te kṛitā́nīndra brávāma yā́ni no jújoshaḥ | védad ávidvāñ chṛiṇávac ca vidvā́n váhate 'yám maghávā sárvasenaḥ || 3 ||

स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम् ॥४॥
परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥५॥

sthirám mánaṣ cakṛishe jātá indra véshíd éko yudháye bhū́yasaṣ cit | áṣmānaṃ cic chávasā didyuto ví vidó gávām ūrvám usríyāṇām || 4 || paró yát tvám paramá ājánishṭhāḥ parāváti ṣrútyaṃ nā́ma bíbhrat | átaṣ cid índrād abhayanta devā́ víṣvā apó ajayad dāsápatnīḥ || 5 ||

30

Where is that hero ? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer ; I have inquired from others ; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in for off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5

॥२.७॥

तुभ्येदेते मरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः ।
अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः ॥६॥
वि षू मृधो जनुषा दानमिन्वन्नहन्गवा मघवन्त्संचकानः ।
अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥७॥
युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।
अश्मानं चित्स्वर्यं१ वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥८॥

túbhyéd eté marútaḥ suṣévā árcanty arkám̐ sunvánty ándhaḥ | áhim ohānám apá āṣáyānam prá māyā́bhir māyínam̐ sakshad índraḥ || 6 || ví shū́ mṛídho janúshā dā́nam ínvann áhan gávā maghavan sam̐cakānáḥ | átrā dāsásya námuceḥ ṣíro yád ávartayo mánave gātúm ichán || 7 || yújam̐ hí mā́m ákṛithā ā́d íd indra ṣíro dāsásya námucer mathāyán | áṣmānam̐ cit svaryàm̐ vártamānam prá cakríyeva ródasī marúdbhyaḥ || 8 ||

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः ॥९॥
समत्र गावोऽभितोऽनवन्तेहेह वत्सैर्वियुता यदासन् ।
सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥१०॥

stríyo hí dāsá ā́yudhāni cakré kím mā karann abalā́ asya sénāḥ | antár hy ákhyad ubhé asya dhéne áthópa praíd yudháye dásyum índraḥ || 9 || sám átra gā́vo 'bhíto 'navantehéha vatsaír víyutā yád ā́san | sám̐ tā́ índro asṛijad asya ṣākaír yád īm̐ sómāsaḥ súshutā ámandan || 10 ||

These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurker who arrests the flow of pious thoughts. 6

O bounteous glorified by us, you assail the antagonist, with the power of lightning. You, seeking man's prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils. 7

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel. 8

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus:) What will his feminine corps do unto me ? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave. 9

When the sacred sources of wisdom were separated from their seekers of wisdom, as calves from cows, they wondered about hither and thither ; but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them. 10

॥२८॥ यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु ।
पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्रियाणाम् ॥११॥
भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा ।
ऋणंचयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम् ॥१२॥
सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने ।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः ॥१३॥

yád īṃ sómā babhrúdhūtā ámandann ároravīd vrishabháḥ sádaneshu | puraṃdaráḥ papiváñ índro asya púnar gávām adadād usríyāṇām || 11 || bhadrám idáṃ ruṣámā agne akran gávāṃ catvári dádataḥ sahásrā | riṇaṃcayásya práyatā magháni práty agrabhīshma nrítamasya nriṇám || 12 || supéṣasam máva srijanty ástaṃ gávāṃ sahásrai ruṣámāso agne | tīvrá índram amamanduḥ sutáso 'któr vyùshṭau páritakmyāyāḥ || 13 ||

औच्छत्सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम् ।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥१४॥
चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वग्ने ।
घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः ॥१५॥

aúchat sá rátrī páritakmyā yáñ riṇaṃcayé rájani ruṣámāṇām | átyo ná vājí raghúr ajyámāno babhrúṣ catváry asanat sahásrā || 14 || cátuḥsahasraṃ gávyasya paṣváḥ práty agrabhīshma ruṣámeshv agne | gharmáṣ cit taptáḥ pravríje yá ásīd ayasmáyas tám v ádāma víprāḥ || 15 ||

When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstasy of joy, restores to him his wisdom—the milk-yielding cattle, as if. 11

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer. 12

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning. 13

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom. 14

We have accepted, O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice. 15

(३१) एकत्रिंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यात्रेय अवस्युर्ऋषिः । (१-७, ८, १०-१३) प्रथमादिसप्तर्चामष्टम्याः प्रथमद्वितीयपादयोर्दशम्यादिचतसृणाञ्चेन्द्रः (८) अष्टम्यास्तृतीयपादस्येन्द्रः कुत्सो वा चतुर्थपादस्येन्द्र उशना वा, (९) नवम्याश्चेन्द्राकुत्सौ देवताः ।
त्रिष्टुप् छन्दः ॥

॥२९॥ इन्द्रो रथाय प्रवतं कृणोति यमध्यस्थान्मघवा वाजयन्तम् ।
यूथेव पश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषासन् ॥१॥
आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व ।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनांश्चिज्जनिवतश्चकर्थ ॥२॥
उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽवः ॥३॥

31.

Índro ráthāya pravátam kriṇoti yám adhyásthān maghávā vājayántam | yūthéva paṣvó vy ùnoti gopá árishṭo yāti prathamáḥ síshāsan || 1 || á prá drava harivo mā́ ví venaḥ píṣaṅgarāte abhí naḥ sacasva | nahí tvád indra vásyo anyád ásty amenáṅṣ cij jánivataṣ cakartha || 2 || úd yát sáhaḥ sáhasa ā́janishṭa dédishṭa índra indriyā́ṇi víṣvā | prácodayat sudúghā vavré antár ví jyótishā saṃvavṛitvát támo 'vaḥ || 3 ||

अनवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ ॥४॥
वृष्णे यत्ते वृषणो अर्कमर्चानिन्द्र ग्रावाणो अदितिः सजोषाः ।
अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥५॥

ánavas te rátham áṣvāya takshan tváshṭā vájram puruhūta dyumántam | brahmáṇa índram maháyanto arkaír ávardhayann áhaye hántavá u || 4 || vṛíshṇe yát te vṛíshaṇo arkám árcān índra grávāṇo áditiḥ sajóshāḥ | anaṣváso yé paváyo 'rathá índreshitā abhy ávartanta dásyūn || 5 ||

31

The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. 1

Hasten to us, O Lord of speed ; be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. 2

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. 3

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunder-weapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. 4

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you, O resplendent and they were filled with ecstasy, as the showerer of benefits, the clouds in the midspace. 5

॥३०॥

प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥६॥
तदिन्नु ते करणं दस्म विप्राहिं यद्घ्नन्नोजो अत्रामिमीथाः ।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूँरसेधः ॥७॥
त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः ॥८॥

prá te pū́rvāṇi káraṇāni 'vocam prá nū́tanā maghavan yā́ cakártha | śáktīvo yád vibhárā ródasī ubhé jáyann apó mánave dānucitrāḥ || 6 || tád ín nú te káraṇam dasma viprā́him yád ghnánn ójo átrā́mimīthāḥ | śúshṇasya cit pári māyā́ agṛibhṇāḥ prapitvám yánn ápa dásyūn̐r asedhaḥ || 7 || tvám apó yádave turváśāyā́ramayaḥ sudúghāḥ pārá indra | ugrám ayātam ávaho ha kútsam sám ha yád vām uśánā́ranta devā́ḥ || 8 ||

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमांसि ॥९॥
वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥१०॥

índrākutsā váhamānā ráthenā vām átyā ápi kárṇe vahantu | níḥ shīm adbhyó dhámatho níḥ shadhásthān maghóno hṛidó varathas támāṅsi || 9 || vā́tasya yuktā́n suyújaś cid áśvān kavíś cid eshó ajagann avasyúḥ | víśve te átra marútaḥ sákhāya índra bráhmāṇi táviṣhīm avardhan || 10 ||

I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man. 6

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined. 7

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both. 8

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer. 9

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour. 10

॥३१॥ सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसम् ।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥११॥
आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।
वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति ॥१२॥
ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥१३॥

sū́ras cid rátham páritakmyāyām pū́rvam karad úparam jūjuvā́ṅsam | bhárac cakrám étaṣaḥ sám riṇāti puró dádhat sanishyati krátum naḥ || 11 || ā́yám janā abhicákshe jagāméndraḥ sákhāyam sutásomam ichán | vádan grā́vā́va védim bhriyāte yásya jīrám adhvaryávaṣ cáranti || 12 || yé cākánanta cākánanta nū́ té mártā amṛita mó té áṅha ā́ran | vāvandhí yájyūṅr utá téshu dhehy ójo jáneshu yéshu te syā́ma || 13 ||

(३२) द्वात्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो गातुर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३२॥ अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥१॥
त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंह ऊधः पर्वतस्य वज्रिन् ।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥२॥

32.

Ádardar útsam ásṛijo ví khā́ni tvám arṇavā́n badbadhānā́ṅ aramṇāḥ | mahā́ntam indra párvataṃ ví yád váḥ sṛijó ví dhā́rā áva dānaváṃ han || 1 || tvám útsāṅ ṛitúbhir badbadhānā́ṅ áraṅha ū́dhaḥ párvatasya vajrin | áhiṃ cid ugra práyutaṃ ṣáyānaṃ jaghanvā́ṅ indra távishīm adhatthāḥ || 2 ||

He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upholds the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

32

You, resplendent self, cleave the dark forces asunder. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness. 1

You, O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues O mighty soul, destroying the powerful serpentine evil, that lies, extended in the deep sub-conscious mind, and thus you show your vigour. 2

त्यस्य॑ चिन्मह॒तो निर्मृ॒गस्य॒ वध॑र्जघान॒ तवि॑षीभि॒रिन्द्रः॑ ।
य एक॒ इद॑प्र॒तिर्मन्य॑मान॒ आद॑स्माद॒न्यो अ॑जनिष्ट॒ तव्या॑न् ॥३॥
त्वं चि॑दे॒षां स्व॒धया॒ मद॑न्तं मि॒हो नपा॑तं सु॒वृधं॑ तमो॒गाम् ।
वृष॑प्रभर्मा दान॒वस्य॒ भामं॒ वज्रे॑ण व॒ज्री नि ज॑घान॒ शुष्ण॑म् ॥४॥
त्यं चि॑दस्य॒ क्रतु॑भि॒र्निष॑त्तममर्म॒णो वि॒ददिद॑स्य॒ मर्म॑ ।
यदीं॑ सुक्षत्र॒ प्रभृ॑ता॒ मद॑स्य॒ युयु॑त्सन्तं॒ तम॑सि ह॒र्म्ये धाः ॥५॥
त्यं चि॑दि॒त्था क॑त्प॒यं शया॑नमसू॒र्ये तम॑सि वावृधा॒नम् ।
तं चि॑न्मन्दा॒नो वृ॑ष॒भः सु॒तस्यो॒च्चैरिन्द्रो॑ अप॒गूर्या॑ जघान ॥६॥

tyásya cin maható nír mrigásya vádhar jaghāna távishībhir índraḥ | yá éka íd apratír mányamāna ā́d asmād anyó ajanishṭa távyān || 3 || tyáṃ cid eshāṃ svadháyā mádantam mihó napātam suvṛídhaṃ tamogā́m | vṛíshaprabharmā dānavásya bhā́maṃ vájreṇa vajrī́ ní jaghāna śúshṇam || 4 || tyáṃ cid asya krátubhir níshattam amarmáṇo vidád íd asya márma | yád īṃ sukshatra prábhṛitā mádasya yúyutsantaṃ támasi harmyé dhā́ḥ || 5 || tyáṃ cid itthā́ katpayáṃ śáyānam asūryé támasi vāvṛidhānám | táṃ cin mandānó vṛishabháḥ sutásyoccaír índro apagū́ryā jaghāna || 6 ||

॥११॥ उद्यदिन्द्रो॑ मह॒ते दा॑न॒वाय॒ वध॒र्यमि॑ष्ट॒ सहो॒ अप्र॑तीतम् ।
यदीं॒ वज्र॑स्य॒ प्रभृ॑तौ द॒दाभ॒ विश्व॑स्य ज॒न्तोर॑ध॒मं च॑कार ॥७॥
त्यं चि॒दर्णं॑ मधु॒पं शया॑नमसि॒न्वं व॒व्रं मह्याद॑दु॒ग्रः ।
अ॒पाद॑म॒त्रं म॑ह॒ता व॒धेन॒ नि दु॒र्योण॒ आवृ॑णङ्मृ॒ध्रवा॑चम् ॥८॥

úd yád índro mahaté dānavā́ya vádhar yámishṭa sáho ápratītam | yád īṃ vájrasya prábhṛitau dadā́bha víśvasya jantór adhamáṃ cakāra || 7 || tyáṃ cid árṇam madhupáṃ śáyānam asinváṃ vavráṃ máhy ā́dad ugráḥ | apā́dam atrám mahatā́ vadhéna ní duryoṇá āvṛiṇaṅ mṛidhrávācam || 8 ||

The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated. 3

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waring strength, couched in darkness, who has been exhilarating himself with the food of these living creatures. 4

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode. 5

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness. 6

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures. 7

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre. 8

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।
इमे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥९॥
न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमन्त ॥१०॥
एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥
एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि ।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥१२॥

kó asya śúshmaṃ távishīṃ varāta éko dhánā bharate ápratītaḥ | imé cid asya jráyaso nú deví índrasyaújaso bhiyásā jihāte || 9 || ny àsmai deví svádhitir jihīta índrāya gātúr uśatíva yeme | sáṃ yád ójo yuváte víśvam ābhir ánu svadh..ne kshitáyo namanta || 10 || ékaṃ nú tvā sátpatim pāñcajanyam jātáṃ śriṇomi yaśásaṃ jáneshu | tám me jagribhra āśáso návishṭhaṃ doshá vástor hávamānāsa índram || 11 || evá hí tvám ṛituthá yātáyantam maghá víprebhyo dádataṃ śriṇómi | kíṃ te brahmáṇo gṛihate sákhāyo yé tvāyá nidadhúḥ kámam indra || 12 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ महिं महे तवसे दीध्ये नॄनिन्द्रायेत्था तवसे अतव्यान् ।
यो अस्मै सुमतिं वाजसातौ स्तुतो जने समर्यश्चिकेत ॥१॥

33.

Máhi mahé tavásẹ dīdhye nṛín índrāyetthá tavásẹ átavyān | yō asmai sumatím vájasātau stutó jáne samaryàs cikéta || 1 ||

Who may arrest his strength or resist his vigour ? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul. 9

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him. 10

Verily, I hear that you from the very birth are supreme Lord, the protector of the good, and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self—evening and morning. 11

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul ? 12

33

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils. 1

स त्वं न॑ इन्द्र धियसा॒नो अ॒र्कैर्हरी॑णां वृष॒न्योक्त्र॑मश्रेः ।
या इ॒त्था म॑घव॒न्ननु॒ जोषं॒ वक्षो॑ अ॒भि प्रार्यः॑ सक्षि॒ जना॑न् ॥२॥
न ते त॑ इन्द्रा॒भ्य१॒॑स्मदृ॒ष्वायु॑क्तासो अब्र॒ह्मता॒ यदस॑न् ।
तिष्ठा॒ रथ॒मधि॒ तं व॑ज्रह॒स्ता र॒श्मिं दे॑व यमसे॒ स्वश्वः॑ ॥३॥
पु॒रू यत्त॑ इन्द्र॒ सन्त्यु॒क्था गवे॑ च॒कर्थो॒र्वरा॑सु॒ युध्य॑न् ।
त॒त॒क्षे सूर्या॑य चि॒दोक॑सि॒ स्वे वृषा॑ स॒मत्सु॑ दा॒सस्य॒ नाम॑ चि॒त् ॥४॥
व॒यं ते त॑ इन्द्र॒ ये च॒ नरः॒ शर्धो॑ जज्ञा॒ना या॒ताश्च॒ रथाः॑ ।
आस्माञ्ज॑गम्यादहिशुष्म॒ सत्वा॒ भगो॒ न हव्यः॑ प्रभृ॒थेषु॒ चारुः॑ ॥५॥

sá tvám̩ na indra dhiyasānó arkaír hárīṇām̩ vṛishan yóktram asreḥ | yá itthá maghavann ánu jósham̩ vá-ksho abhí práryáḥ sakshi jánān || 2 || ná té ta indrābhy àsmád ṛishváyuktāso abrahmátā yád ásan | tíshṭhā rátham ádhi tám̩ vajrahastá raṣmím̩ deva yamase svásvaḥ || 3 || purú yát ta indra sánty ukthá gáve cakárthorvárāsu yúdhyan | tatakshé súryāya cid ókasi své vṛíshā samátsu dāsásya náma cit || 4 || vayám̩ té ta indra yé ca náraḥ ṣárdho jajñāná yātáṣ ca ráthāḥ | ásmáñ jagamyād ahiṣushma sátvā bhágo ná hávyaḥ prabhṛithéshu cáruḥ || 5 ||

॥२॥ प॒पृ॒क्षेण्य॑मिन्द्र॒ त्वे ह्योजो॑ नृ॒म्णानि॑ च नृ॒तमा॑नो॒ अम॑र्तः ।
स न॒ एनीं॑ वसवा॒नो र॒यिं दाः॒ प्रार्यः॑ स्तुषे तुविम॒घस्य॒ दान॑म् ॥६॥
ए॒वा न॑ इन्द्रो॒तिभि॑रव पा॒हि गृ॑ण॒तः शू॑र का॒रून् ।
उ॒त त्वचं॒ दद॑तो॒ वाज॑सातौ पिप्री॒हि मध्वः॒ सुषु॑तस्य॒ चारोः॑ ॥७॥

paprikshéṇyam indra tvé hy ójo nṛimṇáni ca nṛitámāno ámartaḥ | sá na énīm̩ vasavāno rayím̩ dāḥ prárya stushe tuvimaghásya dánam || 6 || evá na indrotíbhir ava pāhí gṛi-ṇatáḥ ṣūra kārún | utá tvácam̩ dádato vájasātau piprīhí mádhvaḥ súshutasya cároḥ || 7 ||

O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people. 2

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of admantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses. 3

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle. 4

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches. 5

O resplendent Lord, glorious is your strength ; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are). 6

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles. 7

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरणिनो रराणाः ।
वहन्तु मा दश श्येतासो अस्य गैरिक्षितस्य क्रतुभिर्नु सश्चे ॥८॥
उत त्ये मा मारुताश्वस्य शोणाः क्त्वामघासो विदथस्य रातौ ।
सहस्रा मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत् ॥९॥
उत त्ये मा ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः ।
मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥१०॥

utá tyé mā paurukutsyásya sūrés trasádasyor hiraṇíno rárāṇāḥ | váhantu mā dáṣa ṣyétāso asya gairikshitásya krátubhir nú saṣce || 8 || utá tyé mā mārutáṣvasya ṣóṇāḥ krátvāmaghāso vidáthasya rātaú | sahásrā me cyávatāno dádāna ānūkám aryó vápushe nárcat || 9 || utá tyé mā dhvanyàsya júshṭā lakshmaṇyàsya surúco yátānāḥ | mahnā́ rāyáḥ saṃváraṇasya rísher vrajáṃ ná gā́vaḥ práyatā ápi gman || 10 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चां जगती. (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥३॥

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥१॥
आ यः सोमेन जठरमपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशना वधं यमत् ॥२॥

34.

Ájātaṣatrum ajárā svàrvaty ánu svadhā́mitā dasmám īyate | sunótana pácata bráhmavāhase purushṭutā́ya prataráṃ dadhātana || 1 || ā́ yáḥ sómena jaṭháram ápipratāmandata maghávā mádhvo ándhasaḥ | yád īm mṛigā́ya hántave mahā́vadhaḥ sahásrabhṛishṭim uṣánā vadháṃ yámat || 2 ||

May those ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 8

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers. 9

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality ; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls. 10

34

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many. 1

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-fold adamantine will-power, desiring to lay down the monstrous of wickedness. 2

यो अ॑स्मै घ्रं॒स उ॒त वा॒ य ऊध॑नि॒ सोमं॑ सु॒नोति॒ भव॑ति द्यु॒माँ अह॑ ।
अपा॑प श॒क्रस्त॑त॒नुष्टि॑मूहति त॒नूशु॑भ्रं म॒घवा॒ यः क॑वास॒खः ॥३॥
यस्यावे॑धीत्पि॒तरं॒ यस्य॑ मा॒तरं॒ यस्य॑ श॒क्रो भ्रात॑रं॒ नात॑ ईषते ।
वेतीद्व॑स्य॒ प्रय॑ता यतंक॒रो न कि॒ल्बिषा॒दीष॑ते॒ वस्व॑ आक॒रः ॥४॥
न प॒ञ्चभि॑र्द॒शभि॑र्वष्ट्या॒रभं॒ नासु॑न्वता सचते॒ पुष्य॑ता च॒न ।
जि॒नाति॒ वेद॑मु॒या हन्ति॑ वा॒ धुनि॒रा दे॑व॒युं भ॑जति॒ गोम॑ति व्र॒जे ॥५॥

yó asmai ghraṅsá utá vā yá ū́dhani sómam sunóti bhávati dyumā́ñ áha | ápāpa ṣakrás tatanúshṭim ūhati tanū́ṣubhram maghávā yáḥ kavāsakháḥ || 3 || yásyā́vadhīt pitáraṃ yásya mātáraṃ yásya ṣakró bhrā́taraṃ nā́ta īshate | vétī́d v asya práyatā yataṃkaró ná kílbishād īshate vásva ākaráḥ || 4 || ná pañcábhir daṣábhir vashṭy ārábhaṃ nā́sunvatā sacate púshyatā caná | jināti véd amuyā́ hánti vā dhúnir ā́ devayúm bhajati gómati vrajé || 5 ||

॥४॥ वि॒त्वक्ष॑णः॒ समृ॑तौ च॒क्रमा॑स॒जोऽसु॑न्वतो॒ विषु॑णः सु॒न्व॒तो वृ॒धः ।
इन्द्रो॒ विश्व॑स्य दमि॒ता वि॒भीष॑णो यथाव॒शं न॑यति॒ दास॒मार्यः॑ ॥६॥
समीं॑ प॒णेर॑जति॒ भोज॑नं मु॒षे वि दा॒शुषे॑ भजति सू॒नरं॒ वसु॑ ।
दु॒र्गे च॒न ध्रि॑यते॒ विश्व॒ आ पु॒रु जनो॒ यो अ॑स्य॒ तवि॑षी॒मचु॑क्रुधत् ॥७॥
सं यज्ज॒नौ सु॒धनौ॑ वि॒श्वश॑र्धसा॒ववे॒दिन्द्रो॑ म॒घवा॒ गोषु॑ शु॒भ्रिषु॑ ।
युजं॒ ह्य१॒॑न्यमकृ॑त प्रवेप॒न्युदीं॒ गव्यं॑ सृजते॒ सत्व॑भि॒र्धुनिः॑ ॥८॥

vitvákshaṇaḥ sámṛitau cakramāsajó 'sunvato víshuṇaḥ sunvató vṛidháḥ | índro víṣvasya damitā́ vibhī́shaṇo yathāvaṣáṃ nayati dā́sam ā́ryaḥ || 6 || sám īm paṇér ajati bhójanam mushé ví dāṣúshe bhajati sūnáraṃ vásu | durgé caná dhriyate víṣva ā́ purú jáno yó asya távishīm ácukrudhat || 7 || sáṃ yáj jánau sudhánau viṣváṣardhasāv áved índro maghávā góshu ṣubhríshu | yújaṃ hy ànyám ákṛita pravepany úd īṃ gávyaṃ sṛijate sátvabhir dhúniḥ || 8 ||

Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः ।
तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥९॥

sahasrasā́m ā́gnivesiṃ griṇīshe sátrim agna upamā́ṃ ketúm aryáḥ | tásmā ápaḥ saṃyátaḥ pīpayanta tásmin kshatrám ámavat tveshám astu || 9 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चामनुष्टुप्, (८) अष्टम्याश्च पङ्क्तिश्छन्दसी ॥

यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर ।
अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरम् ॥१॥
यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भर ॥२॥
आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे ।
वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥३॥
वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम् ॥४॥
त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥५॥

35.

Yás te sā́dhishṭhó 'vasa índra krátush ṭám ā́ bhara | asmábhyaṃ carshaṇīsáhaṃ sásniṃ vā́jeshu dushṭáram || 1 || yád indra te cátasro yác chūra santi tisráḥ | yád vā páñca kshitīnā́m ávas tát sú na ā́ bhara || 2 || ā́ té 'vo váreṇyaṃ vṛíshantamasya hūmahe | vṛíshajūtir hí jajñishá ābhúbhir indra turváṇiḥ || 3 || vṛíshā hy ási rā́dhase jajñishé vṛíshṇi te ṣávaḥ | svákshatraṃ te dhṛishán mánaḥ satrāhám indra paúṅsyam || 4 || tvā́ṃ tám indra mártyam amitrayántam adrivaḥ | sarvarathā́ ṣatakrato ní yāhi ṣavasas pate || 5 ||

O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory. 9

35

O resplendent Lord, may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles. 1

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us. 2

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection. 3

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes. 4

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot's force, proceed against the mortal, who entertains hostility towards you. 5

॥६॥ त्वामिद्वृत्रहन्तम् जनासो वृक्तबर्हिषः ।
उग्रं पूर्वीषु पूर्व्यं हवन्ते वाजसातये ॥६॥
अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु ।
सयावानं धनेधने वाजयन्तमवा रथम् ॥७॥
अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥८॥

tvám íd vṛitrahantama jánāso vṛiktábarhishaḥ | ugrám pūrvîshu pūrvyáṃ hávante vájasātaye || 6 || asmákam indra dushṭáram puroyávānam ājíshu | sayávānaṃ dháne-dhane vājayántam avā rátham || 7 || asmákam indréhi no rátham avā púraṃdhyā | vayáṃ ṣavishṭha váryaṃ diví ṣrávo dadhīmahi diví stómam manāmahe || 8 ||

(३६) षट्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । इन्द्रो देवता । (१-२, ४-६) प्रथमाद्वितीययोर्ऋचो श्चतुर्थ्यादितृचस्य च त्रिष्टुप्, (३) तृतीयायाश्च जगती छन्दसी ॥

॥७॥ स आ गमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम् ।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम् ॥१॥
आ ते हनू हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे ।
अनु त्वा राजन्नर्वतो न हिन्वन्गीर्भिर्मदेम पुरुहूत विश्वे ॥२॥

36.

Sá á gamad índro yó vásūnāṃ cíketad dátuṃ dámano rayīṇám | dhanvacaró ná váṅsagas tṛishāṇáṣ cakamānáḥ pibatu dugdhám aṅṣúm || 1 || á te hánū harivaḥ ṣūra ṣípre rúhat sómo ná párvatasya pṛishṭhé | ánu tvā rājann árvato ná hinván gīrbhír madema puruhūta víṣve || 2 ||

O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles. 6

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains. 7

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn. 8

36

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love. 1

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder. 2

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥३॥
एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः ।
प्र सव्येन मघवन्यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥४॥
वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥५॥
यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट ।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥६॥

cakrám ná vṛittám puruhūta vepate máno bhiyá me ámater íd adrivaḥ | ráthād ádhi tvā jaritá sadāvṛidha kuvín nú stoshan maghavan purūvásuḥ || 3 || eshá gráveva jaritá ta indréyarti vácam bṛihád āṣushāṇáḥ | prá savyéna maghavan yáṅsi rāyáḥ prá dakshiṇíd dharivo mā́ ví venaḥ || 4 || vṛ́ishā tvā vṛ́ishaṇaṃ vardhatu dyaúr vṛ́ishā vṛ́ishabhyāṃ vahase háribhyām | sá no vṛ́ishā vṛ́isharathaḥ suṣipra vṛ́ishakrato vṛ́ishā vajrin bháre dhāḥ || 5 || yó róhitau vājínau vājínīvān tribhíḥ ṣataíḥ sácamānāv ádishṭa | yū́ne sám asmai kshitáyo namantāṃ ṣrutárathāya maruto duvoyá || 6 ||

(३७) सप्तत्रिंशं सूक्तम

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः ।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह ॥१॥

37.

Sám bhānúnā yatate sū́ryasyājúhvāno ghṛitápṛishṭhaḥ sváñcāḥ | tásmā ámṛidhrā usháso vy ùchān yá índrāya sunávāmèty ā́ha || 1 ||

O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too; be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

37

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।
ग्रावाणो यस्येषिरं वदन्त्ययदध्वर्युर्हविषाव सिन्धुम् ॥२॥
वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम् ।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥३॥
न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम् ।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥४॥
पुष्यात्क्षेमे अभि योगे भवात्युभे वृतौ संयती सं जयाति ।
प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥५॥

sámiddhāgnir vanavat stīrṇábarhir yuktágrāvā sutásomo jarāte | grávāṇo yásyeshirám vádanty áyad adhvaryúr havíshāva síndhum || 2 || vadhū́r iyám pátim ichánty eti yá īṃ váhāte máhishīm ishirám | ásya sravasyād rátha ā́ ca ghoshāt purū́ sahásrā pári vartayāte || 3 || ná sá rā́jā vyathate yásminn índras tīvrám sómam píbati gósakhāyam | ā́ satvanaír ájati hánti vṛitrám kshéti kshitī́ḥ subhágo nā́ma púshyan || 4 || púshyāt ksheme abhí yóge bhavāty ubhé vṛ́itau samyatí sáṃ jayāti | priyáḥ sū́rye priyó agnā́ bhavāti yá índrāya sutásomo dádāsat || 5 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥९॥ उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥१॥

38.

Urósh ṭa indra rádhaso vibhví rātíḥ ṣatakrato | ádhā no viṣvacarshaṇe dyumná sukshatra maṅhaya || 1 ||

With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

38

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificience and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम् ॥२॥
शुष्मासो ये ते अद्रिवो मेहना केतसापः ।
उभा देवावभिष्टये दिवश्च ग्मश्च राजथः ॥३॥
उतो नो अस्य कस्य चिद्दक्षस्य तव वृत्रहन् ।
अस्मभ्यं नृम्णमा भरास्मभ्यं नृमणस्यसे ॥४॥
नू त आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो ।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥५॥

yád īm indra sravấyyam ísham savishtha dadhishé | paprathé dīrghasrúttamam híranyavarna dushtáram || 2 || súshmāso yé te adrivo mehánā ketasápah | ubhá devấv abhíshtaye divás ca gmás ca rājathah || 3 || utó no asyá kásya cid dákshasya táva vritrahan | asmábhyam nrimnám á bharāsmábhyam nrimanasyase || 4 || nú ta ābhír abhíshtibhis táva sármañ chatakrato | índra syáma sugopáh sūra syáma sugopáh || 5 ||

(३९.) एकोनचत्वारिंशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१०॥ यदिन्द्र चित्र मेहनास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥१॥

39.

Yád indra citra mehánāsti tvádātam adrivah | rádhas tán no vidadvasa ubhayāhasty á bhara || 1 ||

O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensiyely known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection ; may we, O resplendent, be safe and may we, O hero, be well secured. 5

39

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।
विद्याम तस्य ते वयमकूपारस्य दावने ॥२॥
यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥३॥
मंहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥४॥
अस्मा इत्काव्यं वच उक्थमिन्द्राय शंस्यम् ।
तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥५॥

yán mányase váreṇyam índra dyukshám̱ tád á bhara | vidyáma tásya te vayám ákūpārasya dāváne || 2 || yát te ditsú prarádhyam máno ásti ṣrutám bṛihát | téna dṛiḷhá cid adriva á vájam̱ darshi sātáye || 3 || máṅhishṭham̱ vo maghónām̱ rájānam̱ carshaṇīnám | índram úpa práṣastaye pūrvíbhir jujushe gíraḥ || 4 || ásmā ít kávyam̱ váca ukthám índrāya ṣáṅsyam | tásmā u bráhmavāhase gíro vardhanty átrayo gíraḥ ṣumbhanty átrayaḥ || 5 ||

(४०) चत्वारिंशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । (१-४) प्रथमादिचतुर्ऋचामिन्द्रः, (५) पञ्चम्याः सूर्यः, (६-९) षष्ठ्यादिचतसृणाश्चात्रिर्देवताः । (१-३) प्रथमादितृचस्योष्णिक्, (४,६-८) चतुर्थ्याः षष्ठ्यादितृचस्य च त्रिष्टुप्, (५, ९) पञ्चमीनवम्योश्चानुष्टुप् छन्दांसि ॥

॥११॥ आ याह्यद्रिभिः सुतं सोमं सोमपते पिब । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥२॥

40.

Á yáhy ádribhiḥ sutám̱ sómam̱ somapate piba | vṛíshann indra vṛíshabhir vṛitrahantama || 1 || vṛíshā grávā vṛíshā mádo vṛíshā sómo ayám̱ sutáḥ | vṛíshann indra — || 2 ||

May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be your in your boundless munificence. 2

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving. 3

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men. 4

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises. 5

40

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties). 1

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties). 2

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥३॥
ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यंदिने सवने मत्सदिन्द्रः ॥४॥
यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥५॥

vṛishā tvā vṛíshaṇaṃ huve vájriñ citrábhir ūtíbhiḥ | vṛíshann indra — || 3 || ṛijīshí vajrí vṛishabhás turāshāṭ chushmí rájā vṛitrahá somapávā | yuktvá háribhyām úpa yāsad arváñ mádhyaṃdine sávane matsad índraḥ || 4 || yát tvā sūrya svàrbhānus támasávidhyad āsuráḥ | ákshetravid yáthā mugdhó bhúvanāny adīdhayuḥ || 5 ||

॥१२॥ स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।
गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥६॥
मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥७॥
ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥
यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्दन्नह्यन्ये अशक्नुवन् ॥९॥

svàrbhānor ádha yád indra māyá avó divó vártamānā avā́han | gūḷhám̐ sū́ryaṃ támasā́pavratena turī́yeṇa bráhmaṇāvindad átriḥ || 6 || má mā́m imáṃ táva sántam atra irasyá drugdhó bhiyásā ní gārīt | tvám mitró asi satyárādhās taú mehā́vataṃ váruṇaś ca rā́jā || 7 || grā́vṇo brahmá yuyujānáḥ saparyán kīríṇā devā́n námosopaśíkshan | átriḥ sū́ryasya diví cákshur ā́dhāt svàrbhānor ápa māyā́ aghukshat || 8 || yáṃ vaí sū́ryaṃ svàrbhānus támasā́vidhyad āsuráḥ | átrayas tám ánv avindan nahy ànyé áśaknuvan || 9 ||

As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties). 3

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship. 4

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is. 5

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions. 6

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me. 7

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish. 8

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । विश्वे देवा देवताः । (१-१५, १८-१९) प्रथमादि-पञ्चदशर्चामष्टादश्येकोनविंश्योश्च त्रिष्टुप्, (१६-१७) षोडशीसप्तदश्योरतिजगती, (२०) विंश्या एकपदा विराट् छन्दांसि ॥

॥१३॥ को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे ।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान् ॥१॥
ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त ।
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः ॥२॥
आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्रथ्यस्य पुष्टौ ।
उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम् ॥३॥

41.

Kó nú vām mitrāvaruṇāv ṛitāyán divó vā maháḥ pár-thivasya vā dé | ṛitásya vā sádasi trásīthāṃ no yajñāyaté vā paṣushó ná vájān || 1 || té no mitró váruṇo aryamáyúr índra ṛibhukshá marúto jushanta | námobhir vā yé dádhate suvṛiktíṃ stómaṃ rudráya mīḷhúshe sajóshāḥ || 2 || á vāṃ yéshṭhāṣvinā huvádhyai vátasya pátman ráthyasya push-ṭaú | utá vā divó ásurāya mánma prándhāṅsīva yájyave bharadhvam || 3 ||

प्र सक्षणो दिव्यः कण्वहोता त्रितो दिवः सजोषा वातो अग्निः ।
पूषा भगः प्रभृथे विश्वभोजा आजिं न जग्मुराश्वश्वतमाः ॥४॥
प्र वो रयिं युक्ताश्वं भरध्वं राय एषेऽवसे दधीत धीः ।
सुशेव एवैरौशिजस्य होता ये व एवा मरुतस्तुराणाम् ॥५॥

prá saksháṇo divyáḥ káṇvahotā tritó di-váḥ sajóshā váto agníḥ | pūshá bhágaḥ prabhṛithé viṣvá-bhojā ājíṃ ná jagmur āṣvàṣvatamāḥ || 4 || prá vo rayíṃ yuk-táṣvam bharadhvaṃ rāyá éshé 'vase dadhīta dhíḥ | suṣéva évair auṣijásya hótā yé va évā marutas turáṇām || 5 ||

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O Lord of light and bliss, who is truly devoted to you ? May you, whether abiding in the region of heaven, or of the vast earth, or of the firmament, protect us, and give us physical strength and vitality. 1

May these divinities,—the cosmic bounties—like the divine light, cosmic plasma, eternal order, the parameter of time, the spirituality, the soul force and the cosmic vital principles be gracious to us. And in the same way, the other ones of one mind with benevolent cosmic vitality accept our hymns, adorations and laudations. 2

I invoke you, the pair of twin divines, the restrainers of desire, for the acceleration of your chariot with the swiftness of wind. We offer praise to the worshipful celestial ordainer as it were a libation. 3

May the divine accepter of worship come speedily to the sacrifice as the fleetest courses rushes to the battle. In this sacrifice may the wisest participate as priest ; and the triple bounty, the fire on the earth, the air in midspace, and the Sun in the heaven may also come in concurrence (with our Lord). May the other bounties of grace and sustenance, the protectors of the universe also come. 4

O vital principles, may you bring wealth, comprising horses. Let wise men acquire and preserve riches. May the ministrant priest, the disciple of brilliant sage, be made happy by those swift-going horses, which are rapid in motion. 5

॥१४॥ प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कैः ।
इषुध्यव ऋतसापः पुरंधीर्वस्वीर्नो अत्र पत्नीरा धिये धुः ॥६॥
उप व एषे वन्द्येभिः शूषैः प्र यह्वी दिवश्चितयद्भिरर्कैः ।
उषासानक्ता विदुषीव विश्वमा हा वहतो मर्त्याय यज्ञम् ॥७॥
अभि वो अर्चे पोष्यावतो नॄन्वास्तोष्पतिं त्वष्टारं रराणः ।
धन्या सजोषा धिषणा नमोभिर्वनस्पतीँरोषधी राय एषे ॥८॥
तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः ।
पनित आप्त्यो यजतः सदा नो वर्धान्नः शंसं नर्यो अभिष्टौ ॥९॥
वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति ।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥१०॥

prá vo vāyúṃ rathayújaṃ krinudhvam prá deváṃ vípram panitáram arkaíḥ | ishudhyáva ṛitasápaḥ púraṃdhīr vásvīr no átra pátnīr ấ dhiyé dhuḥ || 6 || úpa va éshe vándyebhiḥ ṣūshaíḥ prá yahvī́ diváṣ citáyadbhir arkaíḥ | ushásānáktā vidúshīva víṣvam ấ hā vahato mártyāya yajñám || 7 || abhí vo arce poshyā́vato nṛín vā́stosh pátiṃ tváshṭāraṃ rárāṇaḥ | dhányā sajóshā dhishánā námobhir vánaspátīm̐r óshadhī rāyá éshe || 8 || tujé nas táne párvatāḥ santu svaítavo yé vásavo ná vī́rāḥ | panitá āptyó yajatáḥ sádā no várdhān naḥ ṣáṅsaṃ náryo abhíshṭau || 9 || vṛíshṇo astoshi bhūmyásya gárbhaṃ tritó nápātam apā́ṃ suvṛiktí | gṛiṇīté agnír etárī ná ṣūshaíḥ ṣocíshkeṣo ní riṇāti vánā || 10 ||

॥१५॥ कथा महे रुद्रियाय ब्रवाम कद्राये चिकितुषे भगाय ।
आप ओषधीरुत नोऽवन्तु द्यौर्वना गिरयो वृक्षकेशाः ॥११॥

kathā́ mahé rudríyāya bravāma kád rāyé cikitúshe bhágāya | ā́pa óshadhīr utá no 'vantu dyaúr vánā giráyo vṛikshákeṣāḥ || 11 ||

May you, by your prayers, bring him, the air-divine, here who is the fulfiller of desires, and adorable ; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 6

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds. 7

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches. 8

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity. 9

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the offspring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests. 10

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us. 11

शृणोतु न ऊर्जां पतिर्गिरः स नभस्तरीयाँ इषिरः परिज्मा ।
शृण्वन्त्वापः पुरो न शुभ्राः परि स्रुचो बबृहाणस्याद्रेः ॥१२॥
विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयश्चन सुभ्व आव यन्ति क्षुभा मर्तमनुयतं वधस्नैः ॥१३॥
आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम् ।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः ॥१४॥
पदेपदे मे जरिमा नि धायि वरूत्री वा शक्रा या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्त ऋजुवनिः ॥१५॥

ṣṛiṇótu na ūrjā́m pátir gíraḥ sá nábhas táriyāñ ishiráḥ párijmā | ṣṛiṇvántv ā́paḥ púro ná ṣubhrā́ḥ pári srúco babṛihāṇásyā́dreḥ || 12 || vidā́ cin nú mahānto yé va évā brávāma dasmā vā́ryaṃ dádhānāḥ | váyaṣ caná subhvà ā́va yanti kshubhā́ mártam ánuyataṃ vadhasnaiḥ || 13 || ā́ daívyāni pā́rthivāni jánmāpáṣ cā́chā súmakhāya vocam | várdhantāṃ dyā́vo gíraṣ candrā́gra udā́ vardhantām abhíshātā árṇāḥ || 14 || padé-pade me jarimā́ ní dhāyi várūtrī vā ṣakrā́ yā́ pāyúbhiṣ ca | síshaktu mātā́ mahī́ rasā́ naḥ smát sūríbhir ṛijuhásta ṛijuvániḥ || 15 ||

॥१६॥ कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ ।
मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः ॥१६॥
इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो व आ देवासो वनते मर्त्यो वः ।
अत्रा शिवां तन्वो धासिमस्या जरां चिन्मे निर्ऋतिर्जग्रसीत ॥१७॥

kathā́ dāṣema námasā sudā́nūn evayā́ marúto áchoktau práṣravaso marúto áchoktau | mā́ nó 'hir budhnyò rishé dhād asmā́kam bhūd upamātiváṇiḥ || 16 || íti cin nú prajā́yai paṣumátyai dévāso vánate mártyo va ā́ devāso vanate mártyo vaḥ | átrā ṣivā́ṃ tanvò dhāsím asyā́ jarā́ṃ cin me nírṛitir jagrasīta || 17 ||

May the Lord of vitality, who traverses through cloudy heaven, the circumambrient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence ? How to adore the vital principles with present praises in a fitting manner ? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17

तां वो देवाः सुमतिमूर्जयन्तीमिषमश्याम वसवः शसा गोः ।
सा नः सुदानुर्मृळयन्ती देवी प्रति द्रवन्ती सुविताय गम्याः ॥१८॥
अभि न इळा यूथस्य माता स्मन्नदीभिरुर्वशी वा गृणातु ।
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्ण्वाना प्रभृथस्यायोः ॥१९॥
सिषक्तु न ऊर्जव्यस्य पुष्टेः ॥२०॥

tám vo devāḥ sumatím ūrjáyantīm ísham aṣyāma vasavaḥ ṣásā góḥ | sá naḥ sudánur mṛiḷáyantī deví práti drávantī suvitáya gamyāḥ || 18 || abhí na íḷā yūthásya mātá smán nadíbhir urváṣī vā gṛiṇātu | urváṣī vā bṛihaddivá gṛiṇānábhyūrṇvāná prabhṛithásyāyóḥ || 19 || síshaktu na ūrjavyàsya pushṭéḥ || 20 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । (१-१०, १२-१८) प्रथमादिदशर्चां द्वादश्यादिसप्तानाञ्च विश्वे देवाः, (११) एकादश्याश्च रुद्रो देवताः । (१-१६, १८) प्रथमादिषोडशर्चामष्टादश्याश्च त्रिष्टुप् , (१७) सप्तदश्याश्चैकपदा विराट् छन्दसी ॥

॥१७॥ प्र शंतमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥१॥
प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम् ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥२॥

42.

Prá ṣáṃtamā váruṇaṃ dídhitī gír mitrám bhágam áditiṃ nunám aṣyāḥ | príshadyoniḥ páñcahotā ṣṛiṇotv átūrtapanthā ásuro mayobhúḥ || 1 || práti me stómam áditir jagṛibhyāt sūnúṃ ná mātá hṛídyaṃ suṣévam | bráhma priyáṃ deváhitaṃ yád ásty ahám mitré váruṇe yán mayobhú || 2 ||

O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and mind-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 18

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

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May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2

उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन ।
स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥३॥
समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम् ॥४॥
देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम् ।
ऋभुक्षा वाज उत वा पुरंधिरवन्तु नो अमृतासस्तुरासः ॥५॥

úd īraya kavítamam kavīnā́m unáttainam abhí mádhvā ghriténa | sá no vásūni práyatā hitáni candrā́ṇi deváḥ savitá suvāti || 3 || sám indra ṇo mánasā neshi góbhiḥ sám sūríbhir harivaḥ sám svastí | sám bráhmaṇā deváhitam yád ásti sám devā́nāṃ sumatyá yajñíyānām || 4 || devó bhágaḥ savitá rāyó áṅśa índro vṛitrásya saṃjíto dhánānām | ṛibhukshá vā́ja utá vā púraṃdhir ávantu no amṛítāsas turásaḥ || 5 ||

॥१८॥ मरुत्वतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि ।
न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥६॥
उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम् ।
यः शंसते स्तुवते शम्भविष्ठः पुरूवसुरागमज्जोहुवानम् ॥७॥
तवोतिभिः सचमाना अरिष्टा बृहस्पते मघवानः सुवीराः ।
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥८॥

marútvato ápratītasya jishṇór ájūryataḥ prá bravāmā kṛitáni | ná te pū́rve maghavan nā́parāso ná vīryàṃ nū́tanaḥ káş canā́pa || 6 || úpa stuhi prathamáṃ ratnadhéyam bṛíhaspátiṃ sanitā́raṃ dhánānām | yáḥ şáṅsate stuvaté şámbhavishṭhaḥ purūvásur āgámaj jóhuvānam || 7 || távotíbhiḥ sácamānā árishṭā bṛíhaspate maghávānaḥ suvírāḥ | yé aşvadá utá vā sánti godá yé vastradā́ḥ subhágās téshu rá-yaḥ || 8 ||

Inspirit him, the sagest of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver. 3

With a willing mind, may the resplendent Lord grant us wisdom and wealth; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men. 4

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities. 5

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it. 6

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes ladden with ample wealth to His invoker. 7

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments. 8

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥९॥
य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।
यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥१०॥

visarmáṇam kriṇuhi vittám eshāṃ yé bhuñjáte ápriṇanto na ukthaíḥ | ápavratān prasavé vāvṛidhānán brahmadvíshaḥ sű́ryād yāvayasva || 9 || yá óhate raksháso devávītāv acakrébhis tám maruto ní yāta | yó vaḥ ṣámīṃ ṣaṣamānásya níndāt tuchyán kā́mān karate sishvidānáḥ || 10 ||

॥१९॥ तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥
दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः ।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः ॥१२॥
प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥१३॥

tám u shṭuhi yáḥ svishúḥ sudhánvā yó víṣvasya kshá-yati bheshajásya | yákshvā mahé saumanasáya rudrám ná-mobhir devám ásuraṃ duvasya || 11 || dámūnaso apáso yé suhástā vríshṇaḥ pátnīr nadyò vibhvatashṭáḥ | sárasvatī brihaddivótá rākā́ daṣasyántīr varivasyantu ṣubhráḥ || 12 || prá sű́ mahé susaraṇā́ya medhā́ṃ gíram bhare návyasīṃ jā́yamānām | yá āhaná duhitúr vakshánāsu rūpā́ minānó ákriṇod idáṃ naḥ || 13 ||

Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous ; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like ; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः ।
यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः ॥१४॥
एष स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः ।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥१५॥
प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधी राये अश्याः ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१६॥
उरौ देवा अनिबाधे स्याम । ॥१७॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१८॥

prá sushṭutí stanáyantam ruvántam iḷás pátim jaritar nūnám aşyāḥ | yó abdimāñ udanimāñ íyarti prá vidyútā ródasī ukshámāṇaḥ || 14 || eshá stómo mārutam şárdho áchā rudrásya sūnū́ñr yuvanyū́ñr úd aşyāḥ | kā́mo rāyé havate mā svasty úpa stuhi pṛíshadaşvāñ ayā́saḥ || 15 || praíshá stómaḥ pṛithivím antárikshaṃ vánaspátīñr óshadhī rāyé aşyāḥ | devó-devaḥ suhávo bhūtu máhyam mā́ no mātā́ pṛithiví durmataú dhāt || 16 || uraú devā anibādhé syāma || 17 || sám aşvínor ávasā nū́tanena mayobhúvā supráṇītī gamema | ā́ no rayíṃ vahatam ótá vīrā́n ā́ víşvāny amṛitā saúbhagāni || 18 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । विश्वे देवा देवताः । (१-१५, १७) प्रथमादि पञ्चदशर्चां सप्तदश्याश्च त्रिष्टुप्, (१६) षोडश्याश्चैकपदा विराट् छन्दसी ॥

॥२०॥ आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा ।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥१॥

43.

Ā́ dhenávaḥ páyasā tū́rṇyarthā ámardhantīr úpa no yantu mádhvā | mahó rāyé bṛihatíḥ saptá vípro mayobhúvo jaritā́ johavīti || 1 ||

May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty clould-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me. May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh favour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

43

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे ।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम् ॥२॥
अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम् ।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय ॥३॥
दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता ।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद्दुदुहे शुक्रमंशुः ॥४॥
असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय ।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥५॥

á sushṭutí námasā vartayádhyai dyávā vájāya pṛithiví ámṛidhre | pitá mātá mádhuvacāḥ suhástā bháre-bhare no yaṣásāv avishṭām || 2 || ádhvaryavaṣ cakṛivánso mádhūni prá vāyáve bharata cáru ṣukrám | hóteva naḥ prathamáḥ pāhy asyá déva mádhvo rarimá te mádāya || 3 || dáṣa kshípo yuñjate bāhú ádriṃ sómasya yá ṣamitárā suhástā | mádhvo rásaṃ sugábhastir girishṭháṃ cániṣcadad duduhe ṣukrám aṅṣúḥ || 4 || ásāvi te jujushāṇáya sómaḥ krátve dákshāya bṛihaté mádāya | hárī ráthe sudhúrā yóge arvág índra priyá kṛiṇuhi hūyámānaḥ || 5 ||

॥२१॥ आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम् ।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः ॥६॥
अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥७॥

á no mahím arámatiṃ sajóshā gnáṃ devíṃ námasā rātáhavyām | mádhor mádāya bṛihatím ṛitajñám ágne vaha pathíbhir devayánaiḥ || 6 || añjánti yáṃ pratháyanto ná víprā vapávantaṃ nágninā tápantaḥ | pitúr ná putrá upási préshṭha á gharmó agním ṛitáyann asādi || 7 ||

With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration ; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father's lap. 7

अच्छा मही बृहती शंतमा गीर्दूतो न गन्त्वश्विना हुवध्यै ।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिर्न नाभिम् ॥८॥
प्र तव्यसो नमउक्तिं तुरस्याहं पूष्ण उत वायोरदिक्षि ।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन् ॥९॥
आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः ।
यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती ॥१०॥

áchā mahí bṛihatí ṣáṃtamā gī́r dūtó ná gantv aṣvínā huvádhyai | mayobhúvā sarāthá yātam arvā́g gantám nidhím dhúram āṇír ná nábhim || 8 || prá távyaso námaüktiṃ turásyāhám pūshṇá utá vāyór adikshi | yá rádhasā coditárā matīnā́ṃ yá vā́jasya draviṇodá utá tmán || 9 || á nā́mabhir marúto vakshi víṣvān á rūpébhir jātavedo huvānáḥ | yajñáṃ gíro jaritúḥ sushṭutím ca víṣve ganta maruto víṣva ūtí || 10 ||

॥२२॥ आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥११॥
आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम् ।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥
आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
ग्ना वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः ॥१३॥

á no divó bṛihatáḥ párvatād á sárasvatī yajatá gantu yajñám | hávaṃ deví jujushāṇá ghṛitā́cī ṣagmā́ṃ no vā́cam uṣatí ṣṛiṇotu || 11 || á vedhásaṃ nīlapṛishṭham bṛihántam bṛihaspátiṃ sádane sādayadhvam | sādádyonim dáma á dīdivā́ṅsaṃ híranyavarṇam arushā́ṃ sapema || 12 || á dharṇasír bṛiháddivo rárāṇo víṣvebhir gantv ómabhir huvānáh | gná vásāna óshadhīr ámṛidhras tridhátuṣṛiṅgo vṛishabhó vayodhā́ḥ || 13 ||

May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon. 8

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches. 9

O omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper. 10

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs. 11

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent. 12

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life. 13

मातुष्पदे पर॒मे शु॒क्र आ॒योर्वि॑प॒न्यवो॑ रास्पि॒रासो॑ अग्मन् ।
सु॒शेव्यं॑ नम॑सा रा॒तह॑व्याः शिशुं॑ मृजन्त्या॒यवो॒ न वा॒से ॥१४॥
बृहद्वयो॑ बृह॒ते तुभ्य॑मग्ने धिया॒जुरो॑ मिथु॒नास॑: सचन्त ।
दे॒वोदे॑वः सु॒हवो॑ भूतु॒ मह्यं॒ मा नो॑ मा॒ता पृ॑थि॒वी दु॑र्म॒तौ धा॑त् ॥१५॥
उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥१६॥
सम॒श्विनो॒रव॑सा॒ नूत॑नेन मयो॒भुवा॑ सु॒प्रणी॑ती गमेम ।
आ नो॑ र॒यिं व॑हत॒मोत वी॒राना विश्वा॑न्यमृता॒ सौभ॑गानि ॥१७॥

mātúsh padé paramé sukrá āyór vipanyávo rāspiráso agman | suṣévyaṃ námasā rātáhavyāḥ sísum mṛijanty āyávo ná vāsé || 14 || bṛihád váyo bṛihaté túbhyam agne dhiyājúro mithunásaḥ sacanta | devó-devaḥ suhávo bhūtu máhyam má no mātá pṛithiví durmataú dhāt || 15 || uraú devā — || 16 || sám asvínor ávasā — || 17 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपोऽवत्सारो लिङ्गोक्ताश्च ऋषयः । विश्वे देवा देवताः ।
(१-१३) प्रथमादित्रयोदशर्चां जगती, (१४-१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥२३॥ तं प्र॒त्नथा॑ पू॒र्वथा॑ वि॒श्वथे॒मथा॑ ज्ये॒ष्ठता॑तिं बर्हि॒षदं॑ स्व॒र्विद॑म् ।
प्र॒ती॒ची॒नं वृ॒जनं॑ दोहसे गि॒राशुं जय॑न्त॒मनु॒ यासु॒ वर्ध॑से ॥१॥

44.

Tám pratnáthā pūrváthā visváthemáthā jyeshṭhátātim barhishádaṃ svarvídam | pratīcīnáṃ vṛijánaṃ dohase girá-súṃ jáyantam ánu yásu várdhase || 1 ||

The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh favour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

44

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1

श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते ।
सुगोपा असि न दभाय सुक्रतो परो मायाभिरृत आस नाम ते ॥२॥
अत्यं हविः सचते सच्च धातु चारिष्टगातुः स होता सहोभरिः ।
प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः ॥३॥
प्र व एते सुयुजो यामन्निष्टये नीचीरमुष्मै यम्य ऋतावृधः ।
सुयन्तुभिः सर्वशासैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति ॥४॥
संजर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु सुस्वरुः ।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे ॥५॥

sriyé sudṛíṣīr úparasya yáḥ svàr virócamānaḥ kakúbhām acodáte | sugopá asi ná dábhāya sukrato paró māyábhir ṛitá āsa náma te || 2 || átyam havíḥ sacate sác ca dhátu cárishṭagātuḥ sá hótā sahobháriḥ | prasársrāṇo ánu barhír vṛíshā ṣíṣur mádhye yúvājáro visrúhā hitáḥ || 3 || prá va eté suyújo yámann ishṭáye nícīr amúshmai yamyà ṛitāvṛídhaḥ | suyántubhiḥ sarvaṣāsaír abhíṣubhiḥ krívir námāni pravaṇé mushāyati || 4 || saṃjárbhurāṇas tárubhiḥ sutegṛíbhaṃ vayākínaṃ cittágarbhāsu susváruḥ | dhāravākéshv ṛijugātha ṣobhase várdhasva pátnīr abhí jīvó adhvaré || 5 ||

॥२४॥ यादृगेव ददृशे तादृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः ॥६॥

yādṛig evá dádṛiṣe tādṛig ucyate sáṃ chāyáyā dadhire sidhráyāpsv ā́ | mahím asmábhyam urushám urú jráyo bṛihát suvíram ánapacyutaṃ sáhaḥ || 6 ||

Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6

वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥७॥
ज्यायांसमस्य यतुनस्य केतुन ऋषिस्वरं चरति यासु नाम ते ।
यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत् ॥८॥
समुद्रमासामव तस्थे अग्रिमा न रिष्यति सवनं यस्मिन्नायता ।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूतबन्धनी ॥९॥
स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रेः ।
अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम् ॥१०॥

véty ágrur jánivān vā́ áti spṛídhaḥ samaryatā́ mánasā sū́ryaḥ kavíḥ | ghraṅsám rákshantam pári viṣváto gáyam asmākam ṣárma vanavat svā́vasuḥ || 7 || jyā́yāṅsam asyá yatúnasya ketúna ṛishisvarám carati yā́su nā́ma te | yādṛíṣmin dhā́yi tám apasyáyā vidad yá u svayám váhate só áram karat || 8 || samudrám āsām áva tasthe agrimā́ ná rishyati sávanam yásminn ā́yatā | átrā ná hā́rdi kravaṇásya rejate yátrā matír vidyáte pūtabándhanī || 9 || sá hí kshatrásya manasásya cíttibhir evāvadásya yajatásya sádhreḥ | avatsārásya spṛiṇavāma ráṇvabhiḥ ṣávishṭham vā́jam vidúshā cid árdhyam || 10 ||

॥२५॥ श्येन आसामदितिः कक्ष्यो३ मदो विश्ववारस्य यजतस्य मायिनः ।
समन्यमन्यमर्थयन्त्येतवे विदुर्विषाणं परिपानमन्ति ते ॥११॥

ṣyená āsām áditiḥ kakshyò mádo viṣvávārasya yajatásya māyínaḥ | sám anyám-anyam arthayanty étave vidúr vishā́ṇam paripā́nam ánti té || 11 ||

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent or combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun ; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstasy, and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11

सदापृणो यजतो वि द्विषो वधीद्बाहुवृक्तः श्रुतवित्तर्यो वः सचा ।
उभा स वरा प्रत्येति भाति च यदीं गणं भजते सुप्रयावभिः ॥१२॥
सुतंभरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः ।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥१३॥
यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१४॥
अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

sadāpriṇó yajató ví dvísho vadhīd bāhuvriktáḥ srutavít táryo vaḥ sácā | ubhā́ sá várā práty eti bhā́ti ca yád īṃ gaṇám bhájate suprayā́vabhiḥ || 12 || sutambharó yájamānasya sátpatir víṣvāsām ū́dhaḥ sá dhiyā́m udáñcanaḥ | bhárad dhenū́ rásavac chiṣriye páyo 'nubruvāṇó ádhy eti ná svapán || 13 || yó jāgā́ra tám ṛícaḥ kāmayante yó jāgā́ra tám u sā́māni yanti | yó jāgā́ra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 14 || agnír jāgāra tám ṛícaḥ kāmayante 'gnír jāgāra tám u sā́māni yanti | agnír jāgāra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 15 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेयः सदापृण ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२६॥ विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः ।
अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः ॥१॥

45.

Vidā́ divó vishyánn ádrim ukthaír āyatyā́ ushāso arcíno guḥ | ápāvṛita vrajínīr út svàr gād ví dúro mā́nushīr devá āvaḥ || 1 ||

A devotee in the company of such cirtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly. 12

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps. 13

The Rk hymns love him who wakes and watches; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, "I am yours, my dwelling in your friendship". 14

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant, and to that enlightened one the loving Lord also addresses thus: "I am yours; my dwelling in your friendship." 15

45

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men. 1

वि सूर्यो अमतिं न श्रियं सादोर्वाद्गवां माता जानती गात् ।
धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥२॥
अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय ।
वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम ॥३॥
सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै ।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥
एतो न्वद्य सुध्योभवाम प्र दुच्छुना मिनवामा वरीयः ।
आरे द्वेषांसि सनुतर्दधामायाम प्राञ्चो यजमानमच्छ ॥५॥

ví sū́ryo amátiṃ ná śríyaṃ sād órvā́d gávām mātā́ jānatī́ gāt | dhánvarṇaso nadyàḥ khā́doarṇā sthū́ṇeva súmitā driṅhata dyaúḥ || 2 || asmā́ ukthā́ya párvatasya gár-bho mahī́nāṃ janúshe pūrvyā́ya | ví párvato jíhīta sā́dhata dyaúr āvívāsanto dasayanta bhū́ma || 3 || sūktébhir vo vácobhir devájushṭair índrā nv àgnī́ ávase huvádhyai | ukthébhir hí shmā kaváyaḥ suyajñā́ āvívāsanto marúto yájanti || 4 || éto nv àdyá sudhyo bhávāma prá duchúnā minavāmā várīyaḥ | āré dvéshāṅsi sanutár dadhāmáyāma prā́ñco yá-jamānam ácha || 5 ||

॥२३॥ एता धियं कृणवामा सखायोऽप या मातां ऋणुत व्रजं गोः ।
यया मनुर्विशिशिप्रं जिगाय यया वणिग्वङ्कुरापा पुरीषम् ॥६॥
अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः ।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥७॥

étā dhíyaṃ kriṇávāmā sakhāyó 'pa yā́ mātā́ṅ riṇutá vrajáṃ góḥ | yáyā mánur viśiśiprám jigā́ya yáyā vaṇíg vaṅkúr ā́pā púrīsham || 6 || ánūnod átra hástayato ádrir ā́rcan yéna dáśa māsó návagvāḥ | ritáṃ yatī́ sarámā gā́ avindad víśvāni satyā́ṅgirāś cakāra || 7 ||

The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar. 2

These traditional hymns cause the burthen of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work. 3

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence. 4

Come today quickly ; may our thoughts be holy. May we cast away mis-fortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works. 5

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth. 6

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom. fire-priests render all the worship effective. 7

विश्वे अस्या व्युषि माहिनायाः सं यद्गोभिरङ्गिरसो नवन्त ।
उत्सं आसां परमे सधस्थ ऋतस्य पथा सरमा विदद्गाः ॥८॥
आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे ।
रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद्गोषु गच्छन् ॥९॥
आ सूर्यो अरुहच्छुक्रमर्णोऽयुक्त यद्धरितो वीतपृष्ठाः ।
उद्ना न नावमनयन्त धीरा आशृण्वतीरापो अर्वागतिष्ठन् ॥१०॥
धियं वो अप्सु दधिषे स्वर्षां ययातरन्दश मासो नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः ॥११॥

víșve asyá vyúshi máhināyāḥ sám yád góbhir áñgiraso návanta | útsa āsām paramé sadhástha ṛitásya pathā́ sarámā vidad gā́ḥ || 8 || ā́ sū́ryo yātu saptā́ṣvaḥ kshétram yád asyorviyā́ dīrghayāthé | raghúḥ ṣyenáḥ patayad ándho ácha yúvā kavír dīdayad góshu gáchan || 9 || ā́ sū́ryo aruhac chukrám árṇó 'yukta yád dharíto vītápṛishṭhāḥ | udnā́ ná nā́vam anayanta dhī́rā āṣṛiṇvatī́r ā́po arvā́g atishṭhan || 10 || dhíyam vo apsú dadhishe svarshā́m yáyā́taran dáṣa māsó návagvāḥ | ayā́ dhiyā́ syāma devágopā ayā́ dhiyā́ tuturyāmā́ty áñhaḥ || 11 ||

(४६) षट्चत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः प्रतिक्षत्र ऋषिः । (१-६) प्रथमादिषळृचां विश्वे देवाः, (७-८) सप्तम्यष्टम्योश्च देवपत्न्यो देवताः । (१, ३-७) प्रथमर्चस्तृतीयादिपञ्चानाञ्च जगती, (२, ८) द्वितीयाष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२८॥ हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम् ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥१॥

46.

Háyo ná vidvā́ñ ayuji svayám dhurí tā́m vahāmi pratáraṇīm avasyúvam | nā́syā vaşmi vimúcam nā́vṛítam púnar vidvā́n patháḥ puraetá ṛijú neshati || 1 ||

When the fire-priests on the opening of this adorable dawn, could recover the lost cattle (the lost wisdom) they milched the cows and distributed the milk (the spiritual joy) to the august assembly, for intuitive instinct could find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense organs), arrive, for he has a distant goal to reach by a tedious journey. Fleet as a hawk, he pounces upon the offered sacrificial food, ever young and far-seeing, he shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as he yokes his bright-backed steeds. The wise sage draws him, like a ship, across the ocean. The rain waters, hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing worship, whereby the progressive ministrants have completed the ten-months rite. May we, by this worship, invoke Nature's bounties to guard us against ills. May we, by this worship, pass safe beyond affliction and sin. 11

46

The enlightened person of his own accord, attaches himself to his assigned task, like a trained horse to a chariot. I also bear that task which is transcendent and preservative. I seek for no release, neither see way of turning back therefrom. May he, who knows the way, conduct me by the right path. 1

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥
इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये ॥३॥
उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत् ।
उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते ॥४॥
उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं१ वरुणो मित्रो अर्यमा ॥५॥

ágna índra vá-
ruṇa mítra dévāḥ ṣárdhaḥ prá yanta mārutotá vishṇo | ubhā́ nā́satyā rudró ádha gnā́ḥ pūshā́ bhágaḥ sárasvatī ju-shanta || 2 || indrāgní mitrā́váruṇā́ditiṃ svàḥ pṛithivī́ṃ dyā́m marútaḥ párvatāñ̇ apáḥ | huvé víshṇum pūshā́ṇam bráhma-ṇas pátim bhágaṃ nú ṣáñsaṃ savitā́ram ūtáye || 3 || utá no víshṇur utá vā́to asrídho draviṇodā́ utá sómo máyas ka-rat | utá ṛibháva utá rāyé no aṣvínotá tváshṭotá víbhvā́nu mañsate || 4 || utá tyán no mā́rutaṃ ṣárdha ā́ gamad divi-kshayáṃ yajatám barhír āsáde | bṛíhaspátiḥ ṣárma pūshótá no yamad varūthyàṃ váruṇo mitró aryamā́ || 5 ||

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्य१स्त्रामणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥
देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

utá tyé
naḥ párvatāsaḥ suṣastáyaḥ sudītáyo nadyàs trâmaṇe bhu-van | bhágo vibhaktá ṣávasā́vasā́ gamad uruvyácā áditiḥ ṣrotu me hávam || 6 || devā́nām pátnīr uṣatír avantu naḥ právantu nas tujáye vā́jasātaye | yā́ḥ pā́rthivāso yā́ apā́m ápi vraté tā́ no devīḥ suhavā́ḥ ṣárma yachata || 7 ||

May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us. 2

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator. 3

May all pervading Lord and lord of the divine wind who harms non give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations. 4

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us. 5

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation. 6

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity. 7

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

utá gnā́
vyantu devápatnīr indrāṇy àgnā́yy aṣvínī rā́ṭ | ā́ ródasī varuṇānī́ ṣṛiṇotu vyántu devī́r yá ṛitúr jánīnām || 8 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-७) सप्तचत्वारिंशस्य सूक्तस्यात्रेयः प्रतिरथ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना ॥१॥
अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥
उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥
चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

47.

Prayuñjatí divá eti bruvāṇā́ mahī́ mātā́ duhitúr bodháyantī | āvívāsantī yuvatír manīshā́ pitṛíbhya ā́ sádane jóhuvānā || 1 || ajirā́sas tádapa íyamānā ātasthivā́ṅso amṛítasya nábhim | anantā́sa urávo viṣvátaḥ sīm pári dyā́vāpṛithivī́ yanti pánthāḥ || 2 || ukshā́ samudró arusháḥ suparṇáḥ pū́rvasya yónim pitúr ā́ viveṣa | mádhye divó níhitaḥ pṛíṣnir áṣmā ví cakrame rájasas pāty ántau || 3 || catvā́ra īm bibhrati kshemayánto dáṣa gárbhaṃ carā́se dhāpayante | tridhā́tavaḥ paramā́ asya gā́vo diváṣ caranti pári sadyó ántān || 4 ||

And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations. 8

47

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth. 2

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. 3

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky. 4

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या३ सबन्धू ॥५॥
वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥
तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

idáṃ vápur nivácanaṃ janāsaṣ cáranti yán nadyàs tasthúr ā́paḥ | dvé yád īm bibhṛitó mātúr anyé ihéha jāté yamyā̀ sábandhū || 5 || ví tanvate dhíyo asmā ápāṅsi vástrā putrā́ya mātáro vayanti | upaprakshé vṛíshaṇo módamānā divás pathā́ vadhvò yanty ácha || 6 || tád astu mitrāvaruṇā tád agne ṣáṃ yór asmábhyam idám astu ṣastám | aṣīmáhi gādhám utá pratishṭhā́ṃ námo divé bṛihaté sádanāya || 7 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः प्रतिभानुर्ऋषिः । विश्वे देवा देवताः । जगती छन्दः ॥

॥२॥
कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम् ।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी ॥१॥
ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः ।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥२॥

48.

Kád u priyā́ya dhā́mne manāmahe svákshatrāya sváyaṣase mahé vayám | āmenyásya rájaso yád abhrá ā́ñ apó vṛiṇānā́ vitanóti māyínī || 1 || tā́ atnata vayúnaṃ vīrávakshaṇaṃ samānyā́ vṛitáyā víṣvam ā́ rájaḥ | ápo ápācīr áparā ápejate prá pū́rvābhis tirate devayúr jánaḥ || 2 ||

O men, indescribable is the mystic knowledge: who can say from whence the rivers flow, and where the waters dwell; how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible ? 5

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him. 6

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region. 7

48

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament. 1

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him. 2

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥३॥
तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः ।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥
स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम् ।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

á grávabhir ahanyèbhir aktúbhir várishṭhaṃ vájram á́ jigharti māyíni | ṣatáṃ vā yásya pracáran své dáme saṃvartáyanto ví ca vartayann áhā || 3 || tám asya rītím paraṣór iva práty ánīkam akhyam bhujé asya várpasaḥ | sácā yádi pitumántam iva ksh– yam ratnaṃ dádhāti bhárahūtaye viṣé || 4 || sá jihváyā cáturanīka ṛiñjate cáru vásāno váruṇo yátann arím | ná tásya vidma purushatvátā vayáṃ yáto bhágaḥ savitá dáti vá́ryam || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः प्रतिप्रभ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥३॥ देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः ।
आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥
प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

49.

Deváṃ vo adyá savitáram éshe bhágaṃ ca rátnaṃ vibhájantam āyóḥ | á́ vāṃ narā purubhujā vavṛityāṃ divédive cid aṣvina sakhīyán || 1 || práti prayá́ṇam ásurasya vidvá́n sūktaír deváṃ savitáraṃ duvasya | úpa bruvīta námasā vijānán jyéshṭhaṃ ca rátnaṃ vibhájantam āyóḥ || 2 ||

The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness. 3

I know the form of that fire-divine which is like an axe's edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure. 4

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings. 5

49

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day. 1

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hyms and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men. 2

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्रः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥
तन्नो अनर्वा सविता वरूथं तत्सिन्धव इषयन्तो अनु ग्मन् ।
उप यद्वोचे अध्वरस्य होता रायः स्याम पतयो वाजरत्नाः ॥४॥
प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

adatrayá dayate váryāṇi pūshá bhágo áditir vásta usráḥ | índro víshṇur váruṇo mitró agnír áhāni bhadrá janayanta dasmáḥ || 3 || tán no anarvá savitá várūthaṃ tát síndhava isháyanto ánu gman | úpa yád vóce adhvarásya hótā rāyáḥ syāma pátayo vájaratnāḥ || 4 || prá yé vásubhya ívad á námo dúr yé mitré váruṇe sūktávācaḥ | ávaitv ábhvaṃ kriṇutá várīyo divásprithivyór ávasā madema || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । विश्वे देवा देवताः । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥४॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥१॥
ते ते देव नेतर्ये चेमाँ अनुशसे ।
ते राया ते ह्याऽपृचे सचेमहि सचथ्यैः ॥२॥
अतो न आ नॄनतिथीनतः पत्नीर्दशस्यत ।
आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः ॥३॥

50.

Víṣvo devásya netúr márto vurīta sakhyáṃ | víṣvo rāyá ishudhyati dyumnáṃ vriṇīta pushyáse || 1 || té te deva netar yé cemáñ anuṣáse | té rāyá té hy àpṛíce sácemahi sacathyaìḥ || 2 || áto na á nṛín átithīn átaḥ pátnīr dasasyata | āré víṣvam patheshṭhám dvishó yuyotu yúyuviḥ || 3 ||

The nourisher, the gracious, the infinite Lord, whose garb is splendour, bestows the excellent viands. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth, and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those, who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

50

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3

यत्र वह्निरभिहितो दुद्रवद्द्रोण्यः पशुः ।
नृमणा वीरपस्त्योऽर्णा धीरेव सनिता ॥४॥
एष ते देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तय इषःस्तुतो मनामहे देवस्तुतो मनामहे ॥५॥

yátra vahnir abhíhito dudrávad drónyaḥ paśúḥ | nṛimáṇā vīrápastyó 'rṇā dhíreva sánitā || 4 || eshá te deva netā ráthaspátiḥ śáṃ rayíḥ | śáṃ rāyé śáṃ svastáya ishastúto manāmahe devastúto manāmahe || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । (१-३, ८-१५) प्रथमादितृचस्याष्टम्याद्यष्टर्चाश्च विश्वे देवाः, (४, ६-७) चतुर्थ्याः षष्ठीसप्तम्योश्चेन्द्रवायू, (५) पञ्चम्याश्च वायुर्देवताः । (१-४) प्रथमादिचतुर्ऋचां गायत्री, (५-१०) पञ्चम्यादिषण्णामुष्णिक्, (११-१३) एकादश्यादितृचस्य जगती त्रिष्टुब् वा, (१४-१५) चतुर्दशीपञ्चदश्योश्चानुष्टुप् छन्दांसि ॥

अग्ने सुतस्य पीतये विश्वैरूमेभिरा गहि । देवेभिर्हव्यदातये ॥१॥
ऋतधीतय आ गत सत्यधर्माणो अध्वरम् । अग्नेः पिबत जिह्वया ॥२॥
विप्रेभिर्विप्र सन्त्य प्रातर्यावभिरा गहि । देवेभिः सोमपीतये ॥३॥
अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते । प्रिय इन्द्राय वायवे ॥४॥
वायवा याहि वीतये जुषाणो हव्यदातये । पिबा सुतस्यान्धसो अभि प्रयः ॥५॥

51.

Ágne sutásya pītáye víśvair ū́mebhir ā́ gahi | devébhir havyádātaye || 1 || ṛítadhītaya ā́ gata sátyadharmāṇo adhvarám | agnéḥ pibata jihváyā || 2 || víprebhir vipra santya prātaryā́vabhir ā́ gahi | devébhiḥ sómapītaye || 3 || ayáṃ sómaś camū́ sutó 'matre pári shicyate | priyá índrāya vāyáve || 4 || vā́yav ā́ yāhi vītáye jushāṇó havyádātaye | píbā sutásyā́ndhaso abhí práyaḥ || 5 ||

Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

51

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5

॥६॥ इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः । ताञ्जुषेथामरेपसावभि प्रयः ॥६॥
सुता इन्द्राय वायवे सोमासो दध्याशिरः । निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥
सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः । आ याह्यग्ने अत्रिवत्सुते रण ॥८॥

índras ca vāyav eshāṃ sutánām pītím arhathaḥ | táñ jushethām arepásāv abhí práyaḥ || 6 || sutá índrāya vāyáve sómāso dádhyāṣiraḥ | nimnáṃ ná yanti síndhavo 'bhí práyaḥ || 7 || sajū́r víṣvebhir devébhir aṣvíbhyām ushásā sajū́ḥ | á yāhy agne atrivát suté raṇa || 8 ||

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना । आ याह्यग्ने अत्रिवत्सुते रण ॥९॥
सजूरादित्यैर्वसुभिः सजूरिन्द्रेण वायुना । आ याह्यग्ने अत्रिवत्सुते रण ॥१०॥

sajū́r mitrávárunābhyām sajū́ḥ sómena víshṇunā | á yāhy — || 9 || sajū́r ādityaír vásubhiḥ sajū́r índreṇa vāyúnā | á yāhy — || 10 ||

॥७॥ स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥
स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥१२॥

svastí no mimītām aṣvínā bhágaḥ svastí devy áditir anarváṇaḥ | svastí pūshá ásuro dadhātu naḥ svastí dyávāprithiví sucetúnā || 11 || svastáye vāyúm úpa bravāmahai sómaṃ svastí bhúvanasya yás pátiḥ | bṛíhaspátiṃ sárvagaṇaṃ svastáye svastáya ādityáso bhavantu naḥ || 12 ||

You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associaied with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥
स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥
स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

víṣve devá no adyá svastáye vaiṣvānaró vásur agníḥ svastáye | devá avantv ṛibhávaḥ svastáye svastí no rudráḥ pātv áṅhasaḥ || 13 || svastí mitrāvaruṇā svastí pathye revati | svastí na índraṣ cāgníṣ ca svastí no adite kṛidhi || 14 || svastí pánthām ánu carema sūryācandramásāv iva | púnar dáda-tághnatā jānatá sáṃ gamemahi || 15 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-५, ७-१५) प्रथमादिपञ्चर्चां सप्तम्यादिनवानाञ्चानुष्टुप्, (६, १६-१७) षष्ठ्याः षोडशी-सप्तदश्योश्च पङ्क्तिश्छन्दसी ॥

॥८॥
प्र श्यावाश्व धृष्णुयार्चा मरुद्भिर्ऋक्वभिः ।
ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥
ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥२॥

52.

Prá ṣyāvāṣva dhṛishṇuyárcā marúdbhir ṛíkvabhiḥ | yé adrogháṃ anushvadháṃ ṣrávo mádanti yajñíyāḥ || 1 || té hí sthirásya ṣávasaḥ sákhāyaḥ sánti dhṛishṇuyá | té yámann á dhṛishadvínas tmánā pānti ṣáṣvataḥ || 2 ||

May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

52

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2

ते स्यन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।
मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥
मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥
अर्हन्तो ये सुदानवो नरो असामिशवसः ।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

té syandráso nókshaṇó 'ti shkandanti ṣárvarīḥ | marútām ádhā máho diví kshamā́ ca manmahe || 3 || marútsu vo dadhīmahi stómaṃ yajñáṃ ca dhṛishṇuyā́ | víṣve yé mā́nushā yugā́ pā́nti mártyaṃ risháḥ || 4 || árhanto yé sudā́navo náro ásāmiṣavasaḥ | prá yajñáṃ yajñíyebhyo divó arcā marúdbhyaḥ || 5 ||

॥१॥

आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः ॥६॥
ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।
वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥
शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम् ।
उत स्म ते शुभे नरः प्र स्यन्द्रा युजत त्मना ॥८॥
उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

ā́ rukmaír ā́ yudhā́ nára ṛishvā́ ṛishṭír asṛikshata | ánv enāñ áha vidyúto marúto jájhjhatīr iva bhānúr arta tmánā diváḥ || 6 || yé vāvṛidhánta pā́rthivā yá urā́v antáriksha ā́ | vṛijáne vā nadī́nāṃ sadhásthe vā mahó diváḥ || 7 || ṣárdho mā́rutam úc chaṅsa satyáṣavasaṃ ṛíbhvasam | utá sma té ṣubhé náraḥ prá syandrā́ yujata tmánā || 8 || utá sma té párushṇyām ū́rṇā vasata ṣundhyávaḥ | utá pavyā́ ráthānām ádrim bhindanty ójasā || 9 ||

Gliding along, and shedding moisture, they pass through the nights; therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥१०॥

ā́pathayo vípathayó 'ntaspathā ánupathāḥ | etébhir máhyam nā́mabhir yajñám vishṭārá ohate || 10 ||

अधा नरो न्योहतेऽधा नियुत ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥११॥
छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥१२॥
य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥१३॥
अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥१४॥
नू मन्वान एषां देवाँ अच्छा न वक्षणा ।
दाना सचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः ॥१५॥

ádhā náro ny ohaté 'dhā niyúta ohate | ádhā pā́rāvatā íti citrā́ rūpā́ṇi dárśyā || 11 || chandastúbhaḥ kubhanyáva útsam ā́ kīríṇo nṛituḥ | té me ké cin ná tāyáva ū́mā āsan dṛiśí tvishé || 12 || yá ṛishvā́ ṛishṭívidyutaḥ kaváyaḥ sánti vedhásaḥ | tám ṛishe mā́rutam gaṇám namasyā́ ramáyā girā́ || 13 || ácha ṛishe mā́rutam gaṇám dānā́ mitrám ná yoshánā | divó vā dhṛishṇava ójasā stutā́ dhībhír ishaṇyata || 14 || nū́ manvāná eshām devā́n ácha ná vakshánā | dānā́ saceta sūríbhir yā́maśrutebhir añjíbhiḥ || 15 ||

Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit. 10

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms. 11

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold. 12

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom. 13

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns. 14

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards. 15

प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम् ।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः ॥१६॥
सप्त मे सप्त शाकिन एकमेका शता ददुः ।
यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

prá yé me bandhveshé gā́m vócanta sūrā́yaḥ pṛ́ṣniṃ vocanta mātáram | ádhā pitáram ishmíṇaṃ rudráṃ vocanta ṣíkvasaḥ || 16 || saptá me saptá sā́kína ékam-ekā ṣatá daduḥ | yamúnāyām ádhi ṣrutám ud rā́dho gávyam mṛije ní rā́dho áṣvyam mṛije || 17 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१, ५, १०-११, १५) प्रथमा-पञ्चमीदशम्येकादशीपञ्चदशीनामृचां ककुभ्, (२) द्वितीयाया बृहती, (३) तृतीयाया अनुष्टुप्, (४) चतुर्थ्याः पुर उष्णिक्, (६-७, ९, १३-१४, १६) षष्ठीसप्तमीनवमीत्रयोदशीचतुर्दशी-षोडशीनां सतोबृहती, (८, १२) अष्टमीद्वादश्योश्च गायत्री छन्दांसि ॥

"११" को वेद जानमेषां को वा पुरा सुम्नेष्वास मरुताम् । यद्युयुज्रे किलास्यः ॥१॥
ऐतान्रथेषु तस्थुषः कः शुश्राव कथा ययुः ।
कस्मै सस्रुः सुदासे अन्वापय इळाभिर्वृष्टयः सह ॥२॥
ते म आहुर्य आययुरुप द्युभिर्विभिर्मदे ।
नरो मर्या अरेपस इमान्पश्यन्निति ष्टुहि ॥३॥

53.

Kó veda jā́nam eshāṃ kó vā purā́ sumnéshv āsa marútām | yád yuyujré kilāsyàḥ || 1 || aítā́n rátheshu tasthúshaḥ káḥ ṣuṣrāva kathā́ yayuḥ | kásmai sasruḥ sudā́se ánv āpáya íḷābhir vṛishṭáyaḥ sahá || 2 || té ma āhur yá āyayúr úpa dyúbhir víbhir máde | náro máryā arepása imā́n páṣyann íti shtuhi || 3 ||

To me, inquiring of their kin, the sage—clouds have given an answer. They declare the earth to be their mother. And the same mighty ones declare the food-bestowing cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated as a single troop, bestow upon me hundred gifts. May I possess wealth of cows, renowned upon the banks of confluent channels. May I possess wealth of horses. 17

53

Who knows the birth of these cloud-bearing winds? Who has formerly been participant of the enjoyments of them, and when are the deer-like spotted waves yoked to their chariots? 1

When standing in their cars, who has heard them tell the way whither to go? Who is the liberal worshipper to whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance to cherish noble deeds. O leaders and heroes, free from blemishes or stain, whenever you behold them, admire and appreciate. 3

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु । श्राया रथेषु धन्वसु ॥४॥
युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः । वृष्टी द्यावो यतीरिव ॥५॥

ye añjíshu ye vâṣīshu svábhānavaḥ srakshú rukméshu khādíshu | ṣrāyấ rátheshu dhánvasu || 4 || yushmákam smā ráthāñ ánu mudé dadhe maruto jīradānavaḥ | vṛishṭí dyấvo yatír iva || 5 ||

॥१२॥ आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥
ततृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर्धेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥
आ यात मरुतो दिव आन्तरिक्षादमादुत । मावं स्थात परावतः ॥८॥
मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत् ।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥९॥
तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥१०॥

á yáṃ náraḥ sudấnavo dadāṣúshe diváḥ kóṣam ácucyavuḥ | ví parjányaṃ sṛijanti ródasī ánu dhánvanā yanti vṛishṭáyaḥ || 6 || tatṛidānấḥ síndhavaḥ kshódasā rájaḥ prá sasrur dhenávo yathā | syannấ áṣvā ivấdhvano vimócane ví yád vártanta enyàḥ || 7 || ấ yāta maruto divá ấntárikshād amấd utá | mấva sthāta parāvátaḥ || 8 || mấ vo rasấnitabhā kúbhā krúmur mấ vaḥ síndhur ní rīramat | mấ vaḥ pári shṭhāt saráyuḥ purīshíṇy asmé ít sumnám astu vaḥ || 9 || táṃ vaḥ ṣárdhaṃ ráthānāṃ tveshám gaṇám mấrutaṃ návyasīnām | ánu prá yanti vṛishṭáyaḥ || 10 ||

They the self-luminous, whilst arrayed in chariots, are decorated with ornaments, swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10

॥१३॥ शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः । अनु क्रामेम धीतिभिः ॥११॥
कस्मा अद्य सुजाताय रातहव्याय प्र ययुः । एना यामेन मरुतः ॥१२॥
येन तोकाय तनयाय धान्यं१ बीजं वहध्वे अक्षितम् ।
अस्मभ्यं तद्धत्तन यद्व ईमहे राधो विश्वायु सौभगम् ॥१३॥

śárdham-śardham va eshām vrátam-vrātam ganám-ganam suśastíbhiḥ | ánu krāmema dhītíbhiḥ || 11 || kásmā adyá sújātāya rātáhavyāya prá yayuḥ | ená yámena marútaḥ || 12 || yéna tokáya tánayāya dhānyàm bíjam váhadhve ákshitam | asmábhyam tád dhattana yád va ímahe rádho viśváyu saúbhagam || 13 ||

अतीयाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।
वृष्ट्वी शं योराप उस्रि भेषजं स्याम मरुतः सह ॥१४॥
सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः । यं त्रायध्वे स्याम ते ॥१५॥
स्तुहि भोजान्त्स्तुवतो अस्य यामनि रणन्गावो न यवसे ।
यतः पूर्वाँ इव सखीँरनु ह्वय गिरा गृणीहि कामिनः ॥१६॥

átīyāma nidás tiráḥ svastíbhir hitvávadyám árātīḥ | vrishṭví śám yór ápa usrí bheshajám syáma marutaḥ sahá || 14 || sudeváḥ samahāsati suvíro naro marutaḥ sá mártyaḥ | yám tráyadhve syáma té || 15 || stuhí bhoján stuvató asya yámani ráṇan gávo ná yávase | yatáḥ púrvāñ iva sákhīñr ánu hvaya girá griṇīhi kāmínaḥ || 16 ||

With praises and holy hymns, may we follow and greet your moving army unit by unit, troop by troop and band by band. 11

To what nobly-born and oblation-giving worshipper are the clouds proceeding on this course today. 12

With the same grace that you bestow imperishable grain-seed upon the sons or grandsons, may you bestow it upon us, that for we implore of you the life-sustaining auspicious bliss. 13

O cloud-bearing winds, may we overcome our crooked and reviling adversaries, dispelling evils, with goodwill. And may we through rain be blessed with unmixed happiness, water, cattle, and curative herbs. 14

O leading cloud-bearing winds, verily that mortal shall be favoured by the divine powers, and blessed with progeny, whom you protect. May we also be graced with that blessing. 15

Praise the givers of enjoyment, at the holy place of worshipper, for they delight in pious praise just as cows enjoy the barley-husk. So let them come close to you, as if your old friends; praise them with songs, as they love adoration. 16

(५४) चतुष्पञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-१३, १५) प्रथमादित्रयोदशर्चां पञ्चदश्याश्च जगती, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।
घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥१॥
प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।
सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥
विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

54.

Prá ṣárdhāya márutāya svábhānava imám̱ vácam anajā parvatacyúte | gharmastúbhe divá á prishṭhayájvane dyumnáṣravase máhi nṛimṇám arcata || 1 || prá vo marutas tavishá udanyávo vayovṛídho aṣvayújaḥ párijrayaḥ | sám̱ vidyútā dádhati váṣati tritáḥ sváranty ápo 'vánā párijrayaḥ || 2 || vidyúnmahaso náro áṣmadidyavo vátatvisho marútaḥ parvatacyútaḥ | abdayá cin múhur á hrādunīvṛíta staná-yadamā rabhasá údojasaḥ || 3 ||

व्यक्तून्रुद्रा व्यहानि शिक्वसो व्यन्तरिक्षं वि रजांसि धूतयः ।
वि यदज्राँ अजथ नाव ईं यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥
तद्वीर्यं वो मरुतो महित्वनं दीर्घं ततान सूर्यो न योजनम् ।
एता न यामे अगृभीतशोचिषोऽनश्वदां यन्न्ययातना गिरिम् ॥५॥

vy àktū́n rudrā vy áhāni ṣikvaso vy àntárikshaṃ ví rájāṅsi dhūtayaḥ | ví yád ájrāñ ájatha nā́va īṃ yathā ví durgā́ṇi maruto nā́ha rishyatha || 4 || tád vīryàṃ vo maruto mahitvanáṃ dīrgháṃ tatāna sū́ryo ná yójanaṃ | étā ná yā́me ágṛibhītaṣocishó 'naṣva-dāṃ yán ny áyātanā girím || 5 ||

54

Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food. 1

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steads (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circumambient waters fall upon the earth. 2

The clouds appear gleaning with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength. 3

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm. 4

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water. 5

॥१५॥ अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अर्ध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥
न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ ॥७॥

ábhrāji śárdho maruto yád arṇasám móshathā vṛikshám kapanéva vedhasaḥ | ádha smā no arámatiṃ sajoshasaś cákshur iva yántam ánu neshathā sugám || 6 || ná sá jīyate maruto ná hanyate ná sredhati ná vyathate ná rishyati | násya ráya úpa dasyanti nótáya ṛíshiṃ vā yáṃ rájānaṃ vā súshūdatha || 7 ||

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।
पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥
प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः ।
प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥९॥
यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः पारमश्नुथ ॥१०॥

niyútvanto grāmajíto yáthā náro 'ryamáṇo ná marútaḥ kabandhínaḥ | pínvanty útsaṃ yád ināso ásvaran vy ùndanti pṛithivím mádhvo ándhasā || 8 || pravátvatīyám pṛithiví marúdbhyaḥ pravátvatī dyaúr bhavati prayádbhyaḥ | pravátvatīḥ pathyà antárikshyāḥ pravátvantaḥ párvatā jīrádānavaḥ || 9 || yán marutaḥ sabharasaḥ svarṇaraḥ sū́rya údite mádathā divo naraḥ | ná vó 'śvāḥ śrathayantáha sísrataḥ sadyó asyádhvanaḥ pārám aśnutha || 10 ||

O cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way. 6

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled. 7

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordainers, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance. 8

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts). 9

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road. 10

॥१६॥ अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥
तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥
युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः ।
न यो युच्छति तिष्यो३ यथा दिवो३ऽस्मे रारन्त मरुतः सहस्रिणम् ॥१३॥

áṅseshu va ṛishṭáyaḥ patsú khādáyo vákshassu rukmá́ maruto ráthe ṣúbhaḥ | agníbhrājaso vidyúto gábhastyoḥ ṣíprāḥ ṣīrshásu vítatā hiraṇyáyīḥ || 11 || táṃ nákam aryó ágṛibhītaṣocishaṃ rúṣat píppalam maruto ví dhūnutha | sám acyanta vṛijánátitvishanta yát sváranti ghóshaṃ vítatam ṛitāyávaḥ || 12 || yushmádattasya maruto vicetaso rāyáḥ syāma rathyò váyasvataḥ | ná yó yúchati tishyò yáthā divò 'smé rāranta marutaḥ sahasríṇam || 13 ||

यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम् ।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥
तद्वो यामि द्रविणं सद्यऊतयो येना स्वर्ण ततनाम नॄँरभि ।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

yūyáṃ rayím maruta spārhávīraṃ yūyám ṛíshim avatha sā́mavipram | yūyám árvantam bharatáya vájaṃ yūyáṃ dhattha rā́jānaṃ ṣrushṭimántam || 14 || tád vo yāmi dráviṇaṃ sadyaūtayo yénā svàr ṇá tatánāma nṝ́ṅr abhí | idáṃ sú me maruto haryatā váco yásya tárema tárasā ṣatáṃ hímāḥ || 15 ||

Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the *tisya* constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15

(५५) पञ्चपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः। मरुतो देवताः। (१-९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः।
ईयन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथा अवृत्सत ॥१॥
स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ।
उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥२॥
साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

55.

Práyajyavo marúto bhrájadrishṭayo bṛihád váyo dadhire rukmávakshasaḥ | íyante áṣvaiḥ suyámebhir āṣúbhiḥ ṣúbhaṃ yātám ánu ráthā avṛitsata || 1 || svayáṃ dadhidhve távishīṃ yáthā vidá bṛihán mahānta urviyā́ ví rājatha | utántárikshaṃ mamire vy ójasā ṣúbhaṃ yātám — || 2 || sākáṃ jātā́ḥ subhvàḥ sākám ukshitā́ḥ ṣriyé cid ā́ pratarā́ṃ vāvṛidhur náraḥ | virokíṇaḥ sū́ryasyeva raṣmáyaḥ ṣúbhaṃ yātám — || 3 ||

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम्।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥४॥
उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः।
न वो दस्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

ābhūshéṇyaṃ vo maruto mahitvanáṃ didṛikshéṇyaṃ sū́ryasyeva cákshaṇam | utó asmā́ñ amṛitatvé dadhātana ṣúbhaṃ yātám — || 4 || úd īrayathā marutaḥ samudrató yūyáṃ vṛishṭíṃ varshayathā purīshiṇaḥ | ná vo dasrā úpa dasyanti dhenávaḥ ṣúbhaṃ yātám — || 5 ||

55

The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare. 1

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare. 2

These simultaneously formed mighty clouds, co-dispensers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare. 3

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare. 4

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare. 5

॥१८॥ यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥
न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥
यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥८॥

yád áṣvān dhūrshú príshatīr áyugdhvaṃ hiraṇyáyān práty átkāñ ámugdhvam | víṣvā ít spṛ́dho maruto vy āsyatha ṣúbhaṃ yātā́m — || 6 || ná párvatā ná nadyò varanta vo yátrácidhvam maruto gáchathéd u tát | utá dyā́vāpṛithiví yāthanā pári ṣúbhaṃ yātā́m — || 7 || yát pūrvyám maruto yác ca nū́tanaṃ yád udyáte vasavo yác ca ṣasyáte | víṣvasya tásya bhavathā návedasaḥ ṣúbhaṃ yātā́m — || 8 ||

मृळत नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन ।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥९॥
यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

mriḷáta no maruto mā́ vadhishṭanāsmábhyaṃ ṣárma bahulám̐ ví yantana | ádhi stotrásya sakhyásya gātana ṣúbhaṃ yātā́m — || 9 || yūyám asmā́n nayata vásyo áchā nír aṅhatíbhyo maruto gṛiṇānā́ḥ | jushádhvaṃ no havyádātiṃ yajatrā vayáṃ syāma pátayo rayīṇā́m || 10 ||

When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare. 6

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare. 7

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare. 8

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare. 9

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches. 10

(५६) षट्पञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवता । (१-२, ४-६, ८-९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्याष्टमीनवम्योश्च बृहती, (३, ७) तृतीयासप्तम्योश्च सतोबृहती छन्दसी ॥

॥१९॥ अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥
यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसंदृशः ॥२॥

56.

Ágne śárdhantam á ganám pishṭám rukmébhir añjíbhiḥ | víśo adyá marútām áva hvaye diváś cid rocanád ádhi || 1 || yáthā cin mányase hṛidá tád ín me jagmur āśásaḥ | yé te nédishṭhaṃ hávanāny āgáman tán vardha bhīmásaṃdṛiśaḥ || 2 ||

मीळ्हुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥३॥
नि ये रिणन्त्योजसा वृथा गावो न दुर्धुरः ।
अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥४॥
उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम् ।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये ॥५॥

mīḷhúshmatīva pṛithiví párāhatā mádanty ety asmád á | ṛíksho ná vo marutaḥ śímīvāñ ámo dudhró gaúr iva bhīmayúḥ || 3 || ní yé riṇánty ójasā vṛíthā gávo ná durdhúraḥ | áśmānaṃ cit svaryàm párvataṃ girím prá cyāvayanti yámabhiḥ || 4 || út tishṭha nūnám eshāṃ stómaiḥ sámukshitānām | marútām purutámam ápūrvyaṃ gávāṃ sárgam iva hvaye || 5 ||

56

O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unpreceded troop of these exalted group of impulses, strong like a herd of kine. 5

॥२०॥ युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥
उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः ।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥७॥
रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥
तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे ।
यस्मिन्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी ॥९॥

yuñgdhvám̩ hy árushī ráthe yuñgdhvám̩ rátheshu rohítaḥ | yuñgdhvám̩ hárī ajirá dhurí vóḷhave váhishṭhā dhurí vóḷhave || 6 || utá syá vājy àrushás tuvishváṇir ihá sma dhāyi darṣatáḥ | má vo yámeshu marutaṣ cirám̩ karat prá tám̩ rátheshu codata || 7 || rátham̩ nú márutam̩ vayám̩ ṣravasyúm á huvāmahe | á yásmin tasthaú suráṇāni bíbhratī sácā marútsu rodasí || 8 || tám̩ vaḥ ṣárdham̩ ratheṣúbham̩ tveshám panasyúm á huve | yásmin sújātā subhágā mahīyáte sácā marútsu mīḷhushí || 9 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-६) प्रथमादिषडृचां जगती,
(७-८) सप्तम्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥१॥

57.

Á rudrāsa índravantaḥ sajóshaso híraṇyarathāḥ suvitáya gantana | iyám̩ vo asmát práti haryate matís tṛishṇáje ná divá útsā udaṇyáve || 1 ||

Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supracons-cious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chairot, adorable and graceful, amidst which the auspicious bliss-bestowing goddess of divine origin, is invoked with the divine impulses. 9

57

Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥
धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥३॥
वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥४॥
पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

vásīmanta rishṭimánto manīshíṇaḥ sudhánvāna íshumanto nishaṅgíṇaḥ | svásvā stha suráthāḥ priṣnimātaraḥ svāyudhá maruto yāthanā ṣúbham || 2 || dhūnuthá dyám párvatān dāṣúshe vásu ní vo vánā jihate yámano bhiyá | kopáyatha pṛithivím pṛiṣnimātaraḥ ṣubhé yád ugrāḥ príshatīr áyugdhvam || 3 || vátatvisho marúto varshánirṇijo yamá iva súsadṛiṣaḥ supéṣasaḥ | piṣáñgāṣvā aruṇáṣvā arepásaḥ prátvakshaso mahiná dyaúr ivoróvaḥ || 4 || purudrapsá añjimántaḥ sudánavas tveshásaṃdṛiṣo anavabhrárādhasaḥ | sujātáso janúshā rukmávakshaso divó arká amṛítaṃ náma bhejire || 5 ||

॥२२॥ ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥
गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥७॥

ṛishṭáyo vo maruto áṅsayor ádhi sáha ójo bāhvór vo bálaṃ hitám | nṛimṇá ṣīrshásv áyudhā rátheshu vo víṣvā vaḥ ṣrír ádhi tanúshu pipiṣe || 6 || gómad áṣvāvad ráthavat suvíraṃ candrávad rádho maruto dadā naḥ | práṣastiṃ naḥ kṛiṇuta rudriyāso bhakshīyá vó ’vaso daívyasya || 7 ||

O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots; O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7

हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

hayé náro máruto mṛiḷátā nas túvīmaghāso ámṛitā ṛítajñāḥ | sátyaṣrutaḥ kávayo yúvāno bṛíhadgirayo bṛihád ukshámāṇāḥ || 8 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ तमु नूनं तविषीमन्तमेषां स्तुषे गणं मारुतं नव्यसीनाम् ।
य आश्वश्वा अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः ॥१॥
त्वेषं गणं तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नॄन् ॥२॥
आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥
यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

58.

Tám u nūnáṃ távishīmantam eshāṃ stushé gaṇám mārutaṃ návyasīnām | yá āṣvàṣvā ámavad váhanta utéṣire amṛítasya svarā́jaḥ || 1 || tveshám gaṇáṃ tavásaṃ khā́dihastaṃ dhúnivratam māyínaṃ dā́tivāram | mayobhúvo yé ámitā mahitvā́ vándasva vipra tuvirā́dhaso nṛī́n || 2 || ā́ vo yantūdavāhā́so adyá vṛishṭím yé víṣve marúto junánti | ayáṃ yó agnír marutaḥ sámiddha etáṃ jushadhvaṃ kavayo yuvānaḥ || 3 || yūyáṃ rā́jānam íryaṃ jánāya vibhvatashṭáṃ janayathā yajatrāḥ | yushmád eti mushṭihā́ bāhújūto yushmád sádaṣvo marutaḥ suvī́raḥ || 4 ||

O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations. 8

58

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains. 1

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders. 2

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you. 3

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses. 4

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥५॥
यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः ॥६॥
प्रथिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥७॥
हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

arā ivéd ácaramā áheva prá-pra jāyante ákavā máhobhiḥ | pṛ́ṣneḥ putrā́ upamā́so rábhishṭhāḥ sváyā matyā́ marútaḥ sám mimikshuḥ || 5 || yát prā́yāsishṭa pṛ́shatībhir áṣvair vīḷupavíbhir maruto ráthebhiḥ | kshódanta ā́po riṇaté vánāny ávosríyo vṛishabháḥ krandatu dyaúḥ || 6 || práthishṭa yā́man pṛithiví cid eshām bhárteva gárbhaṃ svám íc chávo dhuḥ | vā́tān hy áṣvān dhury ā̀yuyujré varshám svédaṃ cakrire rudríyāsaḥ || 7 || hayé náro máruto — || 8 ||

(५९.) एकोनषष्टितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-७) प्रथमादिसप्तर्चां जगती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥२४॥ प्र वः स्पळक्रन्त्सुविताय दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे ।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥१॥

59.

Prá va spáḷ akran suvitā́ya dāváné 'rcā divé prá pṛithivyā́ ṛitám bhare | ukshánte áṣvān tárushanta ā́ rájó 'nu svám bhānúṃ ṣrathayante arṇavaíḥ || 1 ||

Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axled cars drawn by coloured horses, the waters are disturbed, the forests are shattered; let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses' fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

59

The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥
गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।
अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥
को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या ।
यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुविताय दावने ॥४॥

ámād eshām bhi-
yásā bhū́mir ejati naúr ná pūrṇā́ ksharati vyáthir yatī́ | dūredṛ́ṣo yé citáyanta émabhir antár mahé vidáthe yetire náraḥ || 2 || gávām iva ṣriyáse ṣṛ́ṅgam uttamám sū́ryo ná cákshū rájaso visárjane | átyā iva subhvàṣ cárava sthana máryā iva ṣriyáse cetathā naraḥ || 3 || kó vo mahā́nti mahatā́m úd aṣnavat kás kā́vyā marutaḥ kó ha paúṅsyā | yūyáṃ ha bhū́miṃ kiráṇaṃ ná rejatha prá yád bháradhve suvitā́ya dāváne || 4 ||

अश्वा इवेदरुषासः सबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥
ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः ।
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥६॥
वयो न ये श्रेणीः पप्तुरोजसान्तान्दिवो बृहतः सानुनस्परि ।
अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूँरचुच्यवुः ॥७॥

áṣvā ivéd arushā́saḥ sábandhavaḥ ṣū́rā iva prayúdhaḥ prótá yuyudhuḥ | máryā iva suvṛ́dho vāvṛidhur náraḥ sū́ryasya cákshuḥ prá minanti vṛishṭíbhiḥ || 5 || té ajyeshṭhā́ ákanishṭhāsa udbhídó 'madhyamāso máhasā ví vāvṛidhuḥ | sujātā́so janúshā pṛ́ṣnimātaro divó máryā ā́ no ácha jigātana || 6 || váyo ná yé ṣréṇīḥ paptúr ójasā́ntān divó bṛihatáḥ sā́nunas pári | áṣvāsa eshām ubháye yáthā vidúḥ prá párvatasya nabhanū́ṅr acucyavuḥ || 7 ||

The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun. the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7

मिमातु द्यौरदितिर्वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।
आचुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गृणानाः ॥८॥

mímātu dyaúr áditir vītáye naḥ sáṃ dánucitrā usháso yatantām | ácucyavur divyám kóṣam etá ṛíshe rudrásya marúto gṛiṇānáḥ || 8 ||

(६०) षष्टितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतोऽग्नामरुतौ वा देवते । (१-६) प्रथमादिषडृचस्य त्रिष्टुप्, (७-८) सप्तम्यष्टम्योर्ऋचोश्च जगती छन्दसी ॥

॥२५॥ ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥
आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥
पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः ।
यत्क्रीळथ मरुत ऋष्टिमन्त आप इव सध्र्यञ्चो धवध्वे ॥३॥

60.

Ī́ḷe agním svávasam námobhir ihá prasattó ví cayat kṛitáṃ naḥ | ráthair ịva prá bhare vājayádbhiḥ pradakshiṇín marútāṃ stómam ṛidhyām || 1 || á yé tasthúḥ príshatīshu ṣrutásu sukhéshu rudrá marúto rátheshu | vánā cid ugrā jihate ní vo bhiyá pṛithiví cid rejate párvataṣ cit || 2 || párvataṣ cin máhi vṛiddhó bibhāya diváṣ cit sánu rejata svané vaḥ | yát krīḷatha maruta ṛishṭimánta ápa iva sadhryàñco dhavadhve || 3 ||

May the heaven and the earth yield rain for our sustenance; may the wonderfully bounties dawns toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure. 8

60

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous. 1

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble. 2

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters. 3

वरा इवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥४॥
अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥५॥
यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥६॥

vará ivéd raivatáso híraṇyair abhí svadhábhis tanvàḥ pipiṣre | ṣriyé ṣréyāṅsas taváso rátheshu satrá máhāṅsi cakrire tanúshu || 4 || ajyeshṭháso ákanishṭhāsa eté sám bhrátaro vāvṛidhuḥ saúbhagāya | yúvā pitá svápā rudrá eshāṃ sudúghā pṛ́ṣniḥ sudínā marúdbhyaḥ || 5 || yád uttamé maruto madhyamé vā yád vāvamé subhagāso diví shṭhá | áto no rudrā utá vā nv àsyágne vittád dhavísho yád yájāma || 6 ||

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥
अग्ने मरुद्भिः शुभयद्भिरृक्वभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥८॥

agníṣ ca yán maruto viṣvavedaso divó váhadhva úttarād ádhi shṇúbhiḥ | té mandasānā́ dhúnayo riṣādaso vāmáṃ dhatta yájamānāya sunvaté || 7 || ágne marúdbhiḥ ṣubháyadbhir ṛ́kvabhiḥ sómam piba mandasānó gaṇaṣríbhiḥ | pāvakébhir viṣvaminvébhir āyúbhir vaíṣvānara pradívā ketúnā sajū́ḥ || 8 ||

Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8

(६१) एकषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः। (१-४, ११-१६) प्रथमादिचतुर्ऋचामेकादश्यादिषण्णाञ्च मरुतः, (५-८) पञ्चम्यादिचतसृणां तरन्तमहिषी शशीयसी, (९) नवम्या वैददश्विः पुरुमीळ्हः, (१०) दशम्या वैददश्विस्तरन्तः, (१७-१९) सप्तदश्यादितृचस्य च दार्भ्यो रथवीतिर्देवताः। (१-४, ६-८, १०-२१) प्रथमादिचतुर्ऋचां षष्ठ्यादितृचस्य दशम्यादिद्वादशानाञ्च गायत्री, (५) पञ्चम्या अनुष्टुप्, (९) नवम्याश्च सतोबृहती छन्दांसि ॥

॥२६॥ के ष्ठा नरः श्रेष्ठतमा य एकएक आयय। परमस्याः परावतः ॥१॥
क्व वोऽश्वाः क्वाभीशवः कथं शेक कथा यय। पृष्ठे सदो नसोर्यमः ॥२॥
जघने चोद एषां वि सक्थानि नरो यमुः। पुत्रकृथे न जनयः ॥३॥
परा वीरास एतन मर्यासो भद्रजानयः। अग्नितपो यथासथ ॥४॥
सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥५॥

61.

Ké shṭhā naraḥ śréshṭhatamā yá éka-eka āyayá | paramásyāḥ parāvátaḥ || 1 || kvà vó 'śvāḥ kvā̀bhíśavaḥ kathám̐ śeka kathā́ yaya | pṛishṭhé sádo nasór yámaḥ || 2 || jagháne códa eshām̐ ví sakthā́ni náro yamuḥ | putrakṛithé ná jánayaḥ || 3 || párā vīrāsa etana máryāso bhádrajānayaḥ | agnitápo yáthā́satha || 4 || sánat sā́śvyam paśúm utá gávyam̐ śatā́vayam | śyāvā́śvastutāya yā́ dór vīrā́yopabárbṛihat || 5 ||

॥२७॥ उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी। अदेवत्रादराधसः ॥६॥
वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम्। देवत्रा कृणुते मनः ॥७॥
उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः। स वैरदेय इत्समः ॥८॥

utá tvā strí śáśīyasī puṅsó bhavati vásyasī | ádevatrād arādhásaḥ || 6 || ví yā́ jānā́ti jásurim̐ ví tṛíshyantam̐ ví kāmínam | devatrā́ kṛiṇuté mánaḥ || 7 || utá ghā némo ástutaḥ púmām̐ íti bruve paṇíḥ | sá vaíradeya ít samáḥ || 8 ||

61

Who are you, O most excellent leaders, that come one by one from a region exceedingly remote ? 1

Where are your horses ? Where are the reins ? What is your capability ? Where are you going ? Do you have the saddle on your back and the rein in your nostrils ? 2

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children. 3

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission. 4

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles. 5

An accomplisher of praiseworthy deeds, may she be a woman, is more excellant than a man, who reverences not the God and does not offer wealth in charity. 6

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God. 7

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificient donations. 8

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम् ।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ॥९॥
यो मे धेनूनां शतं वैददश्विर्यथा ददत् । तरन्त इव मंहना ॥१०॥

utá me 'rapad yuvatír mamandúshī práti ṣyāvā́ya vartaním | ví róhitā purumīḷhā́ya yematur víprāya dīrghā́yaṣase || 9 || yó me dhenūnā́m ṣatám vaídadaṣvir yáthā dádat | tarantá iva maṅhánā || 10 ||

॥२८॥ य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवांसि दधिरे ॥११॥
येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्वा । दिवि रुक्म इवोपरि ॥१२॥
युवा स मारुतो गणस्त्वेषरथो अनेद्यः । शुभंयावाप्रतिष्कुतः ॥१३॥
को वेद नूनमेषां यत्रा मदन्ति धूतयः । ऋतजाता अरेपसः ॥१४॥
यूयं मर्तं विपन्यवः प्रणेतार इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

yá īṃ váhanta āṣúbhiḥ píbanto madirám mádhu | átra ṣrávāṅsi dadhire || 11 || yéshāṃ ṣriyā́dhi ródasī vibhrā́jante rátheshv ā́ | diví rukmá ivopári || 12 || yúvā sá mā́ruto gaṇás tvesháratho ánedyaḥ | ṣubhaṃyā́vā́pratishkutaḥ || 13 || kó veda nūnám eshāṃ yátrā mádanti dhū́tayaḥ | ṛitájātā arepásaḥ || 14 || yūyám mártaṃ vipanyavaḥ praṇetā́ra itthā́ dhiyā́ | ṣrótāro yā́mahūtishu || 15 ||

॥२९॥ ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥
एतं मे स्तोममूर्म्ये दार्भ्याय परा वह । गिरो देवि रथीरिव ॥१७॥

té no vásūni kā́myā puruṣcandrā́ riṣādasaḥ | ā́ yajñiyāso vavṛittana || 16 || etám me stómam ūrmye dārbhyā́ya párā vaha | gíro devi rathī́r iva || 17 ||

Young and affable, she divulges the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17

उत मे वोचतादिति सुतसोमे रथवीतौ । न कामो अप वेति मे ॥१८॥
एष क्षेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपश्रितः ॥१९॥

utá me vocatād íti sutásome ráthavītau | ná kāmo ápa veti me || 18 || eshá ksheti ráthavītir maghávā gómatīr ánu | párvateshv ápaṣritaḥ || 19 ||

(६२) द्विषष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः श्रुतविदृषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥३०॥ ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥
तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे ।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त ॥२॥
अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

62.

Riténa ṛitám ápihitaṃ dhruváṃ vāṃ sū́ryasya yátra vimucánty áṣvān | dáṣa satā́ sahá tasthus tád ékaṃ devā́nāṃ ṣréshṭhaṃ vápushām apaṣyam || 1 || tát sú vām mitrāvaruṇā mahitvám īrmā́ tasthúshīr áhabhir duduhre | víṣvāḥ pinvathaḥ svásarasya dhénā ánu vām ékaḥ pavír ā́ vavarta || 2 || ádhārayatam pṛithivím utá dyā́m mítrarājānā varuṇā máhobhiḥ | vardháyatam óshadhīḥ pínvataṃ gā́ áva vṛishṭím sṛijataṃ jīradānū || 3 ||

And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same. 18

This opulent charioteer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away. 19

62

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties. 1

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illumining rays of the self-revolving sun. 2

O splendorous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain. 3

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक् ।
घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति ॥४॥
अनु श्रुताममतिं वर्धदुर्वीं वर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

á vām áṣvāsaḥ suyújo vahantu yatáraṣmaya úpa yantv arvák | ghṛitásya nirṇíg ánu vartate vām úpa síndhavaḥ pradívi ksharanti || 4 || ánu ṣrutám amátiṃ várdhad urvím barhír iva yájushā rákshamāṇā | námasvantā dhṛitadakshádhi gárte mítrásāthe varuṇélāsv antáḥ || 5 ||

॥३१॥ अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं विभृथः सह द्वौ ॥६॥
हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यश्वाजनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥
हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥
यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥९॥

ákravihastā sukṛíte paraspá yáṃ trásāthe varuṇéḷāsv antáḥ | rájānā kshatrám áhṛiṇīyamānā sahásrasthūṇam bibhṛithaḥ sahá dvaú || 6 || híraṇyanirṇig áyo asya sthúṇā ví bhrājate divy àṣvájanīva | bhadré kshétre nímitā tílvile vā sanéma mádhvo ádhigartyasya || 7 || híraṇyarūpam usháso vyùshṭāv áyasthūṇam úditā sǘryasya | á rohatho varuṇa mitra gártam átaṣ cakshāthe áditiṃ dítiṃ ca || 8 || yád báṅhishṭhaṃ nátivídhe sudānū áchidraṃ ṣárma bhuvanasya gopā | téna no mitrāvaruṇāv avishṭaṃ síshāsanto jigīváṅsaḥ syāma || 9 ||

May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water,—the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9

(६३) त्रिषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः । मित्रावरुणौ देवते । जगती छन्दः ॥

॥१॥ ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥
सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥
सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥
माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥
रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥५॥
वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

63.

Ṛítasya gopāv ádhi tishṭhatho rátham sátyadharmāṇā paramé vyòmani | yám átra mitrāvaruṇávatho yuvám tásmai vṛishṭír mádhumat pinvate diváḥ || 1 || samrájāv asyá bhúvanasya rājatho mítrāvaruṇā vidáthe svardṛíśā | vṛishṭím vām rádho amṛitatvám īmahe dyávāpṛithiví ví caranti tanyávaḥ || 2 || samrájā ugrá vṛishabhá divás pátī pṛithivyá mitrávárunā vícarshaṇī | citrébhir abhraír úpa tishṭhatho rávam dyám varshayatho ásurasya māyáyā || 3 || māyá vām mitrāvaruṇā diví śritá sűryo jyótiṣ carati citrám áyudham | tám abhréṇa vṛishṭyá gūhatho diví párjanya drapsá mádhumanta īrate || 4 || rátham yuñjate marútaḥ śubhé sukhám śűro ná mitrāvaruṇā gávishṭishu | rájāṅsi citrá ví caranti tanyávo diváḥ samrājā páyasā na ukshatam || 5 || vácam sú mitrāvaruṇāv írāvatīm parjányaś citrám vadati tvíshīmatīm | abhrá vasata marútaḥ sú māyáyā dyám varshayatam aruṇám arepásam || 6 ||

63

O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven. O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven. We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The fellies of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

dhármaṇā mitrāvaruṇā vipaṣcitā vratá rakshethe ásurasya māyáyā | ṛiténa víṣvam bhúvanaṃ ví rājathaḥ sū́ryam ā́ dhattho diví cítryaṃ rátham || 7 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः । मित्रावरुणौ देवते । (१-६) प्रथमादिषडृचामनुष्टुप्, (७) सप्तम्याश्च पङ्क्तिश्छन्दसी ॥

॥२॥ वरुणं वो रिशादसमृचा मित्रं हवामहे । परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम् ॥१॥
ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते । शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥
यन्नूनमश्यां गतिं मित्रस्य यायां पथा । अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥
युवाभ्यां मित्रावरुणोपमं धेयामृचा । यद्ध क्षये मघोनां स्तोतॄणां च स्पूर्धसे ॥४॥
आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ । स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

64.

Váruṇaṃ vo riṣā́dasaṃ ṛicā́ mitráṃ havāmahe | pári vrajéva bāhvór jaganvā́ṅsā svàrṇaram || 1 || tā́ bāhávā sucetúnā prá yantam asmā árcate | ṣévaṃ hí jāryàṃ vāṃ víṣvāsu kshā́su jóguve || 2 || yán nūnám aṣyā́ṃ gátim mitrásya yāyām pathā́ | ásya priyásya ṣármaṇy áhiṅsānasya saṣcire || 3 || yuvā́bhyām mitrāvaruṇopamáṃ dheyām ṛicā́ | yád dha ksháye maghónāṃ stotṝ́ṇā́ṃ ca spūrdhá́se || 4 || ā́ no mitra sudītíbhir váruṇaṣ ca sadhástha ā́ | své ksháye maghónāṃ sákhīnāṃ ca vṛidhá́se || 5 ||

O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

64

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5

युवं नो येषु वरुण क्षत्रं बृहच्च बिभृथः । उरु णो वाजसातये कृतं राये स्वस्तये ॥६॥
उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिरा पड्भिर्धावतं नरा बिभ्रतावर्चनानसम् ॥७॥

yuváṃ no yéshu varuṇa kshatrám bṛihác ca bibhṛitháḥ | urú ṇo vā́jasātaye kṛitáṃ rāyé svastáye || 6 || uchántyām me yajatā́ devákshatre rúṣadgavi | sutáṃ sómaṃ ná hastíbhir ā́ paḍbhír dhāvataṃ narā bíbhratāv arcanā́nasam || 7 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्यात्रेयो रातहव्य ऋषिः । मित्रावरुणौ देवते । (१-५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च पङ्क्तिश्छन्दसी ॥

॥३॥ यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः । वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥
ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा । ता सत्पती ऋतावृध ऋतावाना जनेजने ॥२॥
ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा । स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥३॥
मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते । मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

65.

Yáṣ cikéta sá sukrátur devatrā́ sá bravītu naḥ | váruṇo yásya darṣató mitró vā vánate gíraḥ || 1 || tā́ hí ṣréshṭhavarcasā rā́jānā dīrghaṣrúttamā | tā́ sátpatī ṛitāvṛídha ṛitā́vānā jáne-jane || 2 || tā́ vām iyānó 'vase pū́rvā úpa bruve sácā | sváṣvāsaḥ sú cetúnā vā́jāñ abhí prá dāváne || 3 || mitró aṅhóṣ cid ā́d urú kshā́yāya gātúṃ vanate | mitrásya hí pratū́rvataḥ sumatír ásti vidhatáḥ || 4 ||

O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

65

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4

वयं मित्रस्यावसि स्याम सप्रथस्तमे । अनेहसस्त्वोतयः सत्रा वरुणशेषसः ॥५॥
युवं मित्रेमं जनं यतथः सं च नयथः ।
मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम् ॥६॥

vayám mitrásyá-
vasi syáma sapráthastame | anehásas tvótayaḥ satrā́ váru-
ṇaseshasaḥ || 5 || yuvám mitremám jánam yátathaḥ sám ca
nayathaḥ | mā́ maghónaḥ pári khyatam mó asmā́kam ṛíshī-
ṇām gopīthé na urushyatam || 6 ||

(६६) षट्षष्टितमं सूक्तम्

(१-६) षड्वृचस्यास्य सूक्तस्यात्रेयो रातहव्य ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥४॥ आ चिकितान सुक्रतू देवौ मर्त रिशादसा । वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥१॥
ता हि क्षत्रमविह्रुतं सम्यगसुर्यमाशाते । अध व्रतेव मानुषं स्वर्ण धायि दर्शतम् ॥२॥
ता वामेषे रथानामुर्वीं गव्यूतिमेषाम् । रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥
अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता । नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

66.

Ā́ cikitāna sukrátū devaú marta riṣā́dasā | váruṇāya ṛi-
tápeṣase dadhītá práyase mahé || 1 || tā́ hí kshatrám ávihru-
taṃ samyág asuryàm ā́ṣāte | ádha vratéva mā́nushaṃ svàr
ṇá dhāyi darṣatám || 2 || tā́ vām éshe ráthānām urvíṃ gáv-
yūtim eshām | rātáhavyasya sushṭutíṃ dadhṛík stómair
manāmahe || 3 || ádhā hí kā́vyā yuváṃ dákshasya pūrbhír
adbhutā | ní ketúnā jánānāṃ cikéthe pūtadakshasā || 4 ||

May we ever remain under the blissful Lord's shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

66

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4

तदृतं पृथिवि बृहच्छ्रवएष ऋषीणाम् । ज्रयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥
आ यद्वामीयचक्षसा मित्र वयं च सूरयः । व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥६॥

tád ṛitám pṛithivi bṛihác chravaĕshá ṛíshīṇām | jrayasānáv áram pṛithv áti ksharanti yā́mabhiḥ || 5 || ā́ yád vām īyacakshasā mítra vayám ca sūráyaḥ | vyácishṭhe bahupā́yye yátemahi svarā́jye || 6 ||

(६७) सप्तषष्टितमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

बळित्था देव निष्कृतमादित्या यजतं बृहत् । वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥
आ यद्योनिं हिरण्ययं वरुण मित्र सदथः । धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥
विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा । व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥३॥
ते हि सत्या ऋतस्पृश ऋतावानो जनेजने । सुनीथासः सुदानवोंऽहोश्चिदुरुचक्रयः ॥४॥
को नु वां मित्रास्तुतो वरुणो वा तनूनाम् । तत्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

67.

Bā́ḷ itthā́ deva nishkṛitám ā́dityā yajatám bṛihát | váruṇa mítrā́ryaman várshishṭhaṃ kshatrám āṣāthe || 1 || ā́ yád yónim hiraṇyáyam váruṇa mítra sádathaḥ | dhartā́rā carshaṇīnā́m yantám sumnám riṣādasā || 2 || víṣve hí viṣvá-vedaso váruṇo mitró aryamā́ | vratā́ padéva saṣcire pā́nti mártyaṃ rishāḥ || 3 || té hí satyā́ ṛitaspṛíṣa ṛitā́vāno jáne-jane | sunīthā́saḥ sudā́navo 'ṅhóṣ cid urucákrayaḥ || 4 || kó nú vām mitrā́stuto váruṇo vā tanū́nām | tát sú vām éshate matír átribhya éshate matíḥ || 5 ||

O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water. 5

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected. 6

67

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you. 1

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness. 2

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant. 3

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress. 4

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries. 5

(६८) अष्टषष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥६॥ प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय वि॒पा गि॒रा । महि॑क्षत्रावृ॒तं बृ॒हत् ॥१॥

स॒म्राजा॒ या घृ॒तयो॑नी मि॒त्रश्चो॒भा वरु॑णश्च । दे॒वा दे॒वेषु॑ प्रश॒स्ता ॥२॥

ता नः॑ श॒क्तं पार्थि॑वस्य म॒हो रा॒यो दि॒व्यस्य॑ । महि॑ वां क्ष॒त्रं दे॒वेषु॑ ॥३॥

ऋ॒तमृ॒तेन॒ सप॑न्तेषि॒रं दक्ष॑माशाते । अ॒द्रुहा॑ दे॒वौ व॑र्धते ॥४॥

वृ॒ष्टिद्या॑वा री॒त्याप॑पेष॒स्पती॒ दानु॑मत्याः । बृ॒हन्तं॒ गर्त॑माशाते ॥५॥

68.

Prá vo mitrâya gāyata váruṇāya vipā́ girā́ | máhikshatrāv ṛitám bṛihát || 1 || samrā́jā yā́ ghṛitáyonī mitrás co-bhā́ várunaṣ ca | devā́ devéshu praṣastā́ || 2 || tā́ naḥ ṣaktam pā́rthivasya mahó rāyó divyásya | máhi vāṃ kshatrám devéshu || 3 || ṛitám ṛiténa sápanteshiráṃ dáksham āṣāte | adrúhā devaú vardhete || 4 || vṛishṭídyāvā rītyā̂peshás pátī dā́numatyāḥ | bṛihántaṃ gártam āṣāte || 5 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेय उरुचक्रिर्ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥७॥ त्री रो॑च॒ना व॑रुण॒ त्रीँरु॒त द्यून्त्रीणि॑ मित्र धारयथो॒ रजां॑सि ।
वा॒वृ॒धा॒नाव॒मतिं॑ क्ष॒त्रिय॒स्यानु॑ व्र॒तं रक्ष॑माणावजु॒र्यम् ॥१॥

इरा॑वतीर्वरुण धे॒नवो॑ वां॒ मधु॑मद्वां॒ सिन्ध॑वो मित्र दुह्रे ।
त्रय॑स्तस्थुर्वृष॒भास॑स्तिसृ॒णां धि॒षणा॑नां रेतो॒धा वि द्यु॒मन्तः॑ ॥२॥

69.

Trí rocanā́ varuṇa trī́nr utá dyū́n trī́ṇi mitra dhārayatho rájāṅsi | vāvṛidhānā́v amátiṃ kshatríyasyā́nu vratáṃ rákshamāṇāv ajuryám || 1 || írāvatīr varuṇa dhenávo vām mádhumad vāṃ síndhavo mitra duhre | tráyas tasthur vṛishabhā́sas tisṛiṇā́ṃ dhishánāṇāṃ retodhā́ ví dyumántaḥ || 2 ||

68

Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great. 1

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces. 2

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties. 3

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile. 4

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position. 5

69

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever. 1

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness. 2

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥३॥
या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

prātár devím áditim johavīmi madhyáṃdina údità súryasya | rāyé mitrāvaruṇā sarvátātéḷe tokáya tánayāya śáṃ yóḥ || 3 || yá dhartárā rájaso rocanásyotádityá divyá párthivasya | ná vām devá amŕitā á minanti vratáni mitrāvaruṇā dhruváṇi || 4 ||

(७०) सप्ततितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेय उरुचक्रिर्ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥८॥ पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥
ता वां सम्यगद्रुह्वाणेषमश्याम धायसे । वयं ते रुद्रा स्याम ॥२॥
पातं नो रुद्रा पायुभिरुत त्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनूभिः ॥३॥
मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

70.

Purūrúṇā cid dhy ásty ávo nūnáṃ vāṃ varuṇa | mítra váṅsi vāṃ sumatím || 1 || tá vāṃ samyág adruhvāṇésham aṣyāma dhấyase | vayáṃ té rudrā syāma || 2 || pātáṃ no rudrā pāyúbhir utá trāyethāṃ sutrātrá | turyáma dásyūn tanúbhiḥ || 3 || má kásyādbhutakratū yakshám bhujemā tanúbhiḥ | má ṣéshasā má tánasā || 4 ||

I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

70

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4

(७१) एकसप्ततितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यात्रेयो बाहुवृक्त ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥९॥ आ नो गन्तं रिशादसा वरुण मित्र बर्हणा । उपेमं चारुमध्वरम् ॥१॥
विश्वस्य हि प्रचेतसा वरुण मित्र राजथः । ईशाना पिप्यतं धियः ॥२॥
उप नः सुतमा गतं वरुण मित्र दाशुषः । अस्य सोमस्य पीतये ॥३॥

71.

Á no gantaṃ riṣādasā váruṇa mítra barháṇā | úpemáṃ cā́rum adhvarám || 1 || víṣvasya hí pracetasā váruṇa mítra rā́jathaḥ | īṣānā́ pipyataṃ dhíyaḥ || 2 || upá naḥ sutám ā́ gatam váruṇa mítra dāṣúshaḥ | asyá sómasya pītáye || 3 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यात्रेयो बाहुवृक्त ऋषिः । मित्रावरुणौ देवते । उष्णिक् छन्दः ॥

॥१०॥ आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत् । नि बर्हिषि सदतं सोमपीतये ॥१॥
व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना । नि बर्हिषि सदतं सोमपीतये ॥२॥
मित्रश्च नो वरुणश्च जुषेतां यज्ञमिष्टये । नि बर्हिषि सदतां सोमपीतये ॥३॥

72.

Á mitré váruṇe vayáṃ gīrbhír juhumo atrivát | ní barhíshi sadataṃ sómapītaye || 1 || vraténa stho dhruvákshemā dhármaṇā yātayájjanā | ní barhíshi — || 2 || mitráṣ ca no váruṇaṣ ca jushétāṃ yajñám ishṭáye | ní barhíshi sadatāṃ sómapītaye || 3 ||

71

O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice. 1

Sagacious twin-Lord of light and bliss, you reion over all; may you bestow fulness, O Lord, to our intellects. 2

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer. 3

72

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love. 1

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love. 2

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love. 3

[अथ षष्ठोऽनुवाकः ॥] (७३) त्रिसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥११॥ यदुद्य स्थः पराव॒ति यद॑र्वाव॒त्य॑श्विना । यद्वा॑ पु॒रू पु॑रुभु॒जा यद॒न्तरि॑क्ष॒ आ ग॑तम् ॥१॥
इ॒ह त्या पु॑रु॒भूत॑मा पु॒रू दंसां॑सि॒ बिभ्र॑ता । व॒र॒स्या या॒म्यध्रि॑गू हु॒वे तु॒विष्ट॑मा भु॒जे ॥२॥
ईर्मा॒न्यद्वपु॑षे॒ वपु॑श्च॒क्रं रथ॑स्य येमथुः । पर्य॒न्या नाहु॑षा यु॒गा म॒ह्ना रजां॑सि दीयथः ॥३॥
तदू॒ षु वा॑मे॒ना कृ॒तं विश्वा॒ यद्वा॒मनु॒ ष्टवे॑ । नाना॑ जा॒ताव॑रे॒पसा॒ सम॒स्मे बन्धु॒मेय॑थुः ॥४॥
आ यद्वां॑ सू॒र्या रथं॒ तिष्ठ॑द्रघु॒ष्यदं॒ सदा॑ । परि॑ वामरु॒षा वयो॑ घृ॒णा व॑रन्त आ॒तपः॑ ॥५॥

73.

Yád adyá stháḥ parāváti yád arvāváty aṣvinā | yád vā purú purubhujā yád antáriksha á gatam || 1 || ihá tyá purubhútamā purú dáṅsāṅsi bíbhratā | varasyá yāmy ádhrigū huvé tuvíshṭamā bhujé || 2 || īrmányád vápushe vápuṣ cakrám ráthasya yemathuḥ | páry anyá náhushā yugá mahná rájāṅsi dīyathaḥ || 3 || tád ū shú vām ená kṛitám víṣvā yád vām ánu shṭáve | nánā jātáv arepásā sám asmé bándhum éyathuḥ || 4 || á yád vāṃ sūryá rátham tíshṭhad raghushyádaṃ sádā | pári vām arushá váyo ghṛiṇá varanta ātápaḥ || 5 ||

॥१२॥ यु॒वोरत्रि॑श्चिकेतति॒ नरा॑ सु॒म्नेन॒ चेत॑सा ।
घ॒र्मं यद्वा॑मरे॒पसं॒ नास॑त्या॒स्ना भु॑र॒ण्यति॑ ॥६॥
उ॒ग्रो वां॑ ककु॒हो य॒यिः शृ॒ण्वे यामे॑षु सं॒तनिः॑ ।
यद्वां॒ दंसो॑भिरश्वि॒नात्रि॑र्नरावव॒र्तति॑ ॥७॥

yuvór átriṣ ciketati nárā sumnéna cétasā | gharmáṃ yád vām arepásaṃ násatyāsná bhuraṇyáti || 6 || ugró vāṃ kakuhó yayíḥ ṣṛiṇvé yámeshu saṃtaníḥ | yád vāṃ dáṅsobhir aṣvinátrir narāvavártati || 7 ||

73

Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminious wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7

मध्वं ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।
यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम् ॥८॥
सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा ।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥९॥
इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा ।
या तक्षाम रथाँ इवावोचाम बृहन्नमः ॥१०॥

mádhva ū shú madhū-yuvā rúdrā síshakti pipyúshī | yát samudráti párshathaḥ pakváḥ príksho bharanta vām || 8 || satyám íd vá́ u aṣvinā yuvá́m āhur mayobhúvā | tá́ yá́man yāmahū́tamā yá́mann á́ mṛiḷayáttamā || 9 || imá́ bráhmāṇi várdhanāṣvíbhyām santu ṣáṃtamā | yá́ tákshāma ráthāñ ivávocāma bṛihán námaḥ || 10 ||

(७४) चतुःसप्ततितमं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥१॥ कूष्ठो देवावश्विनाद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥१॥
कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यतथो जने को वां नदीनां सचा ॥२॥

74.

Kúshṭho devāv aṣvinādyá divó manāvasū | tác chravatho vṛishaṇvasū átrir vām á́ vivāsati || 1 || kúha tyá́ kúha nú ṣrutá́ diví devá́ ná́satyā | kásminn á́ yatatho jáne kó vāṃ nadī́nāṃ sácā || 2 ||

O cosmic vital principles, lovers of dedicated devotion our exhilarating sweet prayers wait on you, when you traverse the limits of the firmament, and our prepared viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of happiness. May you be, when earnestly invoked, most prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most pleasing to them. These praises are fashioned by us like a designed vehicle and we recite them aloud with fervent adoration. 10

74

O kind hearted twin-divines, who have today come from heaven upon the earth. O liberal showerers, the fully-detached sage invites you to come; may you listen to him. 1

Where is the pair of reputed divine, ever-true ones (the twin-divines)? Where are they heard of in heaven? To what worshipper do you strive to come? Who of your suppliants is with you? 2

कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये ॥३॥
पौरं चिद्ध्युदप्रुतं पौर पौराय जिन्वथः ।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥
प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः ।
युवा यदी कृथः पुनरा काममृण्वे वध्वः ॥५॥

kám̩ yāthaḥ kám̩ ha gachathaḥ **kám** áchā yuñjāthe rátham | kásya bráhmāṇi raṇyatho va-**yám̩** vām uṣmasīshṭáye || 3 || paurám̩ cid dhy ùdaprútam **paúra** paurāya jínvathaḥ | yád īm̩ gṛibhītátātaye siṅhám **iva** druhás padé || 4 || prá cyávānāj jujurúsho vavrím átkam̩ **ná** muñcathaḥ | yúvā yádī kṛitháḥ púnar á kāmam ṛiṇve **vadhvàḥ** || 5 ||

॥१४॥

अस्ति हि वामिह स्तोता स्मसि वां संदृशि श्रिये ।
नू श्रुतं म आ गतमवोभिर्वाजिनीवसू ॥६॥
को वामद्य पुरूणामा वव्ने मर्त्यानाम् ।
को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू ॥७॥
आ वां रथो रथानां येष्ठो यात्वश्विना ।
पुरू चिदस्मयुस्तिर आङ्गूषो मर्त्येष्वा ॥८॥

ásti hí vām ihá stotá smási vām̩ sam̩dṛiṣi ṣriyé | nū́ ṣrutám ma á gatam ávobhir vājinīvasū || 6 || kó vām adyá purūṇám á vavne mártyānām | kó vípro vipravāhasā kó yajñaír vājinīvasū || 7 || á vām̩ rátho ráthānām̩ yéshṭho yātv aṣvinā | purū́ cid asmayús tirá āṅgūshó mártyeshv á || 8 ||

Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival. 3

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest. 4

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies. 5

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections. 6

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice. 7

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men. 8

शम् ऊ षु वां मधूयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥९॥
अश्विना यद्ध कर्हि चिच्छुश्रूयातमिमं हवम् ।
वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥१०॥

sám ū shú vām madhūyuvāsmákam astu carkṛitíḥ | arvācīná vicetasā víbhiḥ ṣyenéva dīyatam || 9 || áṣvinā yád dha kárhi cic chuṣrūyátam imám hávam | vásvīr ū shú vām bhújaḥ pṛiñcánti sú vām pṛícaḥ || 10 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयोऽवस्युर्ऋषिः । अश्विनौ देवते । पङ्क्तिश्छन्दः ॥

॥१५॥ प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवम् ॥१॥
अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥
आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् ।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥
सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवम् ॥४॥

75.

Práti priyátamam rátham vṛíshaṇam vasuváhanam | stotá vām aṣvināv ṛíshi stómena práti bhūshati mádhvī máma ṣrutam hávam || 1 || atyáyātam aṣvinā tiró víṣvā ahám sánā | dásrā híraṇyavartanī súshumnā síndhuvāhasā mádhvī máma — || 2 || á no rátnāni bíbhratāv áṣvinā gáchatam yuvám | rúdrā híraṇyavartanī jūsháṇá vājinīvasū mádhvī máma — || 3 || sushṭúbho vām vṛishaṇvasū ráthe váṇīcy áhitā | utá vām kakuhó mṛigáḥ pṛíkshaḥ kṛiṇoti vāpushó mádhvī máma — || 4 ||

May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

75

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

bodhínmanasā rathyèshirá ha-
vanaṣrútā | víbhiṣ cyávānam aṣvinā ní yātho ádvayāvinam
mádhvī máma — || 5 ||

॥१६॥ आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥
अश्विनावेह गच्छतं नासत्या मा वि वेनतम् ।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

á vāṃ narā manoyújó 'ṣvāsaḥ prushitápsavaḥ | váyo
vahantu pītáye sahá sumnébhir aṣvinā mádhvī máma —
|| 6 || áṣvināv éhá gachataṃ nā́satyā mā́ ví veṇatam | tiráṣ
cid aryayá pári vartír yātam adābhyā mádhvī máma —
|| 7 ||

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥
अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः ।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम् ॥९॥

asmín yajñé adābhyā jaritā́raṃ ṣubhas patī | avasyúm
aṣvinā yuváṃ gṛiṇántam úpa bhūshatho mádhvī máma —
|| 8 || ábhūd ushá rúṣatpaṣur ágnír adhāyy ṛitvíyaḥ | áyoji
vāṃ vṛishaṇvasū rátho dasrāv ámartyo mádhvī máma —
|| 9 ||

O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9

(७६) षट्सप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१७॥ आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥
न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शंभविष्ठा ॥२॥
उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥३॥

76.

Ā bhāty agnír ushásām ánīkam úd víprāṇāṃ devaya váco asthuḥ | arváñcā nūnáṃ rathyehá yātam pīpiváṅsam aṣvinā gharmám ácha || 1 || ná saṃskritám prá minīto gámishṭhánti nūnám aṣvínópastutehá | dívābhipitvé 'vaságamishṭhā práty ávartiṃ dāṣúshe ṣámbhavishṭhā || 2 || utá yātaṃ saṃgavé prātár áhno madhyáṃdina údita sū́ryasya | dívā náktam ávasā ṣáṃtamena nédānīm pītír aṣvínā tatāna || 3 ||

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणम् ।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

idám hí vām pradívi sthánam óka imé grihá aṣvinedáṃ duroṇám | á no divó brihatáḥ párvatād ádbhyó yātam ísham ū́rjaṃ váhantā || 4 || sám aṣvínor -- || 5 ||

76

The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice. 1

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering. 2

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers. 3

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength. 4

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्राददररुषः पिबातः ।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥१॥
प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान् ॥२॥
हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

77.

Prātaryávāṇā prathamá yajadhvam purá gṛídhrād árarushaḥ pibātaḥ | prātár hí yajñám aṣvínā dadháte prá ṣaṅsanti kaváyaḥ pūrvabhájaḥ || 1 || prātár yajadhvam aṣvínā hinota ná sāyám asti devayá ájushṭam | utányó asmád yajate ví cávaḥ pū́rvaḥ-pūrvo yájamāno vánīyān || 2 || híraṇyatvan mádhuvarṇo ghṛitásnuḥ príksho váhann á rátho vartate vām | mánojavā aṣvinā vátaraṅhā yénātiyāthó duritáni víṣvā || 3 ||

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

yó bhū́yishṭhaṃ násatyābhyāṃ vivésha cánishṭham pitvó rárate vibhāgé | sá tokám asya pīparac chámībhir ánūrdhvabhāsaḥ sádam ít tuturyāt || 4 || sám aṣvínor — || 5 ||

77

Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day. 1

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured. 2

O twin-divines, plated with gold, honey-tinted, water-shedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions. 3

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires. 4

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः सप्तवध्रिर्ऋषिः । अश्विनौ देवते । (१-३) प्रथमादितृचस्योष्णिक्,
(४) चतुर्थ्या ऋचस्त्रिष्टुप्, (५-९) पञ्चम्यादिपञ्चानाञ्चानुष्टुप् छन्दांसि ॥

॥१९॥ अश्विनावेह गच्छतं नासत्या मा वि वेनतम् । हंसाविव पततमा सुताँ उप ॥१॥
अश्विना हरिणाविव गौराविवानु यवसम् । हंसाविव पततमा सुताँ उप ॥२॥
अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये । हंसाविव पततमा सुताँ उप ॥३॥
अत्रिर्यद्वामवरोहन्नृबीसमजोहवीन्नाधमानेव योषा ।
श्येनस्य चिज्जवसा नूतनेनागच्छतमश्विना शंतमेन ॥४॥

78.

Áṣvināv éhá gachatam násatyā mā́ ví venatam | haṅsā́v iva patatam ā́ sutā́ṅ úpa || 1 || áṣvinā hariṇā́v iva gaurā́v ivā́nu yávasam | haṅsā́v iva — || 2 || áṣvinā vājinīvasū jushéthāṃ yajñám ishṭáye | haṅsā́v iva — || 3 || átrir yád vām avaróhann ṛibī́sam ájohavīn nā́dhamāneva yóshā | ṣyenásya cij jávasā nū́tanenā́gachatam aṣvinā ṣáṃtamena || 4 ||

॥२०॥ वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥५॥
भीताय नाधमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥
यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु निरैतु दशमास्यः ॥७॥

ví jihīshva vanaspate yóniḥ sū́shyantyā iva | ṣrutám me aṣvinā hávaṃ saptávadhriṃ ca muñcatam || 5 || bhītā́ya nā́dhamānāya ṛ́ishaye saptávadhraye | māyā́bhir aṣvinā yuváṃ vṛikshā́ṃ sáṃ ca ví cācathaḥ || 6 || yáthā vā́taḥ pushkaríṇīṃ samiṅgáyati sarvátaḥ | evā́ te gárbha ejatu niraítu dáṣamāsyaḥ || 7 ||

78

O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love. 1

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love. 2

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love. 3

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon. 4

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect). 5

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the gripe of sinful impulses of seven organs. 6

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth. 7

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥
दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

yáthā vā́to yáthā vánaṃ yáthā samudrá éjati | evā́ tvám̐ daṣamāsya sahā́vehi jarā́yuṇā || 8 || dáṣa mā́sāñ chaṣayānáḥ kumāró ádhi mātári | niraítu jīvó ákshato jīvó jī́vantyā ádhi || 9 ||

(७९) एकोनाशीतितमं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । पङ्क्तिश्छन्दः ॥

॥२१॥ महे नो अद्य बोधयोषो राये दिवित्मती ।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥१॥
या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥
सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥
अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते ॥४॥

79.

Mahé no adyá bodhayósho rāyé divítmatī | yáthā cin no ábodhayaḥ satyáṣravasi vāyyé sújāte áṣvasūnṛite || 1 || yā́ sunīthé ṣaucadrathé vy aúcho duhitar divaḥ | sā́ vy ùcha sáhīyasi satyáṣravasi v. s. á. || 2 || sā́ no adyā́bharádvasur vy ùchā duhitar divaḥ | yó vy aúchaḥ sáhīyasi satyáṣravasi — || 3 || abhí yé tvā vibhāvari stómair gṛiṇánti váhnayaḥ | maghaír maghoni suṣríyo dā́manvantaḥ surātáyaḥ sújāte áṣvasūnṛite || 4 ||

As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrance, descend. 8

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living form a living parent. 9

79

O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge. 1

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge. 2

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge. 3

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence. 4

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये ।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते ॥५॥

yác cid dhí te gaṇá imé chadáyanti maghátaye | pári cid váshṭayo dadhur dádato rádho áhrayam sújāte áṣvasūnṛite || 5 ||

॥२२॥ ऐषु धा वीरवद्यश उषो मघोनि सूरिषु ।
ये नो राधांस्यह्रया मघवानो अरासत सुजाते अश्वसूनृते ॥६॥
तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह ।
ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनृते ॥७॥
उत नो गोमतीरिष आ वहा दुहितर्दिवः ।
साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते ॥८॥

aíshu dhā vīrávad yáṣa úsho maghoni sūríshu | yé no **rádhā**ṅsy áhrayā maghávāno árāsata sújāte áṣvasūnṛite || 6 || tébhyo dyumnám bṛihád yáṣa úsho maghony á vaha | yé no rádhāṅsy áṣvyā gavyá bhájanta sūráyaḥ sújāte áṣvasūnṛite || 7 || utá no gómatīr ísha á vahā duhitar divaḥ | sākám sū́ryasya raṣmíbhiḥ ṣukraíḥ ṣócadbhir arcíbhiḥ sújāte áṣvasūnṛite || 8 ||

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते ॥९॥
एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

vy ùchā duhitar divo má cirám tanuthā ápaḥ | nét tvā stenám yáthā ripúm tápāti sū́ro arcíshā sújāte áṣvasūnṛite || 9 || etávad véd ushas tvám bhū́yo vā dátum arhasi | yá stotṛíbhyo vibhāvary uchántī ná pramíyase sújāte áṣvasūnṛite || 10 ||

O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10

(८०) अशीतितमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥
एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥
एषा गोभिररुणेभिर्युजानास्रेधन्ती रयिमप्रायु चक्रे ।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥३॥
एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥४॥
एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥
एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

80.

Dyutádyāmānam bṛihatím ṛiténa ṛitávarīm aruṇápsuṃ vibhātím | devím ushásaṃ svàr āváhantīm práti víprāso matíbhir jarante || 1 || eshá jánaṃ darṣatá bodháyantī sugán patháḥ kṛiṇvatí yāty ágre | bṛihadrathá bṛihatí viṣvaminvóshá jyótir yachaty ágre áhnām || 2 || eshá góbhir aruṇébhir yujānásredhantī rayím áprāyu cakre | pathó rádantī suvitáya deví purushṭutá viṣvávārā ví bhāti || 3 || eshá vyènī bhavati dvibárhā āvishkṛiṇvāná tanvàm purástāt | ṛitásya pánthām ánv eti sādhú prajānatíva ná díṣo mināti || 4 || eshá ṣubhrá ná tanvò vidānórdhvéva snātí dṛiṣáye no asthāt | ápa dvésho bádhamānā támāṅsy ushá divó duhitá jyótishágāt || 5 || eshá pratīcí duhitá divó nṝín yósheva bhadrá ní riṇīte ápsaḥ | vyūrṇvatí dāṣúshe váryāṇi púnar jyótir yuvatíḥ pūrváthākaḥ || 6 ||

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Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 1

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning. 2

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness. 3

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters. 4

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance. 5

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times. 6

(८१) एकाशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । सविता देवता । जगती छन्दः ॥

॥२४॥ युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१॥
विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥२॥
यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥३॥

81.

Yuñjáte mána utá yuñjate dhíyo víprā víprasya bṛiható vipaṣcítaḥ | ví hótrā dadhe vayunāvíd éka ín mahí devásya savitúḥ párishṭutiḥ || 1 || víṣvā rūpáṇi práti muñcate kavíḥ prásāvīd bhadrám dvipáde cátushpade | ví nákam akhyat savitá váreṇyó 'nu prayáṇam usháso ví rājati || 2 || yásya prayáṇam ánv anyá íd yayúr devá devásya mahimánam ójasā | yáḥ párthivāni vimamé sá étaṣo rájāṅsi deváḥ savitá mahitvaná || 3 ||

उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥४॥
उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥५॥

utá yāsi savitas tríṇi rocanótá sū́ryasya raṣmíbhiḥ sám ucyasi | utá rátrīm ubhayátaḥ párīyasa utá mitró bhavasi deva dhármabhiḥ || 4 || utéṣishe prasavásya tvám éka íd utá pūshá bhavasi deva yámabhiḥ | utédám víṣvam bhúvanaṃ ví rājasi ṣyāváṣvas te savita stómam ānaṣe || 5 ||

81

The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5

(८२) द्व्यशीतितमं सूक्तम्.

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । सविता देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-९) द्वितीयाद्यष्टानाञ्च गायत्री छन्दसी ॥

॥२५॥ तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥
अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम् । न मिनन्ति स्वराज्यम् ॥२॥
स हि रत्नानि दाशुषे सुवाति सविता भगः । तं भागं चित्रमीमहे ॥३॥
अद्या नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुःष्वप्न्यं सुव ॥४॥
विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥५॥

82.

Tát savitúr vṛiṇīmahe vayáṃ devásya bhójanam | ṣréshṭhaṃ sarvadhátamaṃ túram bhágasya dhīmahi || 1 || ásya hí sváyaṣastaraṃ savitúḥ kác caná priyám | ná minánti svarájyam || 2 || sá hí rátnāni dāṣúshe suváti savitá bhágaḥ | tám bhāgáṃ citrám īmahe || 3 || adyá no deva savitaḥ·prajávat sāvīḥ saúbhagam | párā dushvápnyaṃ suva || 4 || víṣvāni deva savitar duritáni párā suva | yád bhadráṃ tán na á suva || 5 ||

॥२६॥ अनागसो अदितये देवस्य सवितुः सवे । विश्वा वामानि धीमहि ॥६॥
आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे । सत्यसवं सवितारम् ॥७॥
य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीर्देवः सविता ॥८॥
य इमा विश्वा जातान्याश्रावयति श्लोकेन । प्र च सुवाति सविता ॥९॥

ánāgaso áditaye devásya savitúḥ savé | víṣvā vāmáni dhīmahi || 6 || á viṣvádevaṃ sátpatiṃ sūktaír adyá vṛiṇīmahe | satyásavaṃ savitáram || 7 || yá imé ubhé áhanī purá éty áprayuchan | svādhír deváḥ savitá || 8 || yá imá víṣvā jātány āṣrāváyati ṣlókena | prá ca suváti savitá || 9 ||

82

We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities. 1

No one can impair the supremacy of this creator, who is most glorious and loved by all. 2

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore :o obtain our due portion from Him. 3

Grant us today, O divine creator, affluence and progeny, ınd drive away the painful dreams. 4

Remove from us, O divine creator all the ills and evils nd bestow upon us that, what is good and beneficial. 5

et us be free from sin towards that Mother of Infinity ı the realm of the divine creator; may we obtain all ›vely riches from Him. 6

Ve glorify today with hymns the illuminator of all, the ·rotector of the good, the embodiment of eternal truth, nd the supreme creator. 7

Ve glorify the divine object of meditation, the creator, ʼho is ever vigilant, and precedes both the night of dis-olution and the day of creation. 8

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator. 9

(८३) त्र्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । पर्जन्यो देवता । (१, ५-८, १०) प्रथमर्चः पञ्चम्यादिचतसृणां दशम्याश्च त्रिष्टुप्, (२-४) द्वितीयादितृचस्य जगती, (९) नवम्याश्चानुष्टुप् छन्दांसि ॥

॥२७॥ अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥
वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥
रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह ।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥३॥

83.

Áchā vada tavásam gīrbhír ābhí stuhí parjányaṃ námasá vivāsa | kánikradad vṛishabhó jīrádānū réto dadhāty óshadhīshu gárbham || 1 || ví vṛikshán hanty utá hanti raksháso víṣvam bibhāya bhúvanam mahávadhāt | utánāgā īshate vṛíshṇyāvato yát parjánya stanáyan hánti dushkṛítaḥ || 2 || rathíva káṣayáṣvāñ abhikshipánn āvír dūtán kṛiṇute varshyâñ áha | dūrát siñhásya stanáthā úd īrate yát parjányaḥ kṛiṇuté varshyàṃ nábhaḥ || 3 ||

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥
यस्य व्रते पृथिवी नंनमीति यस्य व्रते शफवज्जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

prá vátā vánti patáyanti vidyúta úd óshadhīr jíhate pínvate svàḥ | írā víṣvasmai bhúvanāya jāyate yát parjányaḥ pṛithivíṃ rétasávati || 4 || yásya vraté pṛithiví nánnamīti yásya vraté ṣapháyaj járbhurīti | yásya vratá óshadhīr viṣvárūpāḥ sá naḥ parjanya máhi ṣárma yacha || 5 ||

83

I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination. 1

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked. 2

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion. 3

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers. 4

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity. 5

॥२८॥ दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒ प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धारा॑: ।
अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुने॒ह्यपो नि॑षि॒ञ्चन्नसु॑रः पि॒ता न॑: ॥६॥
अ॒भि क्र॑न्द स्त॒नय॒ गर्भ॒मा धा॑ उद॒न्वता॒ परि॑ दीया॒ रथे॑न ।
दृतिं॒ सु क॑र्ष॒ विषि॑तं॒ न्य॑ञ्चं स॒मा भ॑वन्तू॒द्वतो॑ निपा॒दाः ॥७॥
म॒हान्तं॒ कोश॒मुद॑चा॒ नि षि॑ञ्च॒ स्यन्द॑न्तां कु॒ल्या विषि॑ताः पु॒रस्ता॑त् ।
घृ॒तेन॒ द्यावा॑पृथि॒वी व्यु॑न्धि सुप्रपा॒णं भ॑वत्व॒घ्न्याभ्य॑: ॥८॥
यत्प॑र्जन्य॒ कनि॑क्रदत्स्त॒नय॒न् हंसि॑ दु॒ष्कृत॑: ।
प्रती॒दं विश्वं॑ मोदते॒ यत्किं च॑ पृथि॒व्यामधि॑ ॥९॥
अव॑र्षीर्व॒र्षमुदु॒ षू गृ॑भा॒याक॒र्धन्वा॒न्यत्ये॑त॒वा उ॑ ।
अजी॑जन॒ ओष॑धी॒र्भोज॑नाय॒ कमु॒त प्र॒जाभ्यो॑ऽविदो मनी॒षाम् ॥१०॥

divó no vṛishṭím maruto rarīdhvam prá pinvata vṛ́shṇo áṣvasya dhā́rāḥ | arvā́ñ eténa stanayitnúnéhy apó nishiñ-cánn ásuraḥ pitā́ naḥ || 6 || abhí kranda stanáya gárbham ā́ dhā udanvátā pári dīyā ráthena | dṛ́tiṃ sú karsha ví-shitaṃ nyáñcaṃ samā́ bhavantūdváto nipādā́ḥ || 7 || mahā́n-taṃ kóṣaṃ úd acā ní shiñca syándantāṃ kulyā́ víshitāḥ purástāt | ghṛiténa dyā́vāpṛithivī́ vy ùndhi suprapāṇám bha-vatv aghnyā́bhyaḥ || 8 || yát parjanya kánikradat stanáyan háṅsi dushkṛ́taḥ | prátīdáṃ víṣvaṃ modate yát kíṃ ca pṛithivyā́m ádhi || 9 || ávarshīr varshám úd u shū́ gṛibhā-yā́kar dhánvāny átyetavā́ u | ájījana óshadhīr bhójanāya kám utá prajā́bhyo 'vido manīshā́m || 10 ||

(८४) चतुरशीतितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । पृथिवी देवता । अनुष्टुप् छन्दः ॥

॥२९॥ बळि॒त्था पर्व॑तानां खि॒द्रं बि॑भर्षि पृथिवि ।
प्र या भूमिं॑ प्रवत्वति म॒ह्ना जि॒नोषि॑ महिनि ॥१॥

84.

Báḷ itthā́ párvatānāṃ khidrám bibharshi pṛithivi | prá yá bhū́mim pravatvati mahnā́ jinóshi mahini || 1 ||

Send down for us, O divine winds, the rain from heaven. Let the showers of fertility descend in torrents from the speedy clouds. Come down with thunder, O cloud, sprinkling water; you verily are our protector. 6

May you cry aloud and impregnate the plants. May you traverse the sky with your water-laden chariot and draw open the tight-fastened, downward turned water-bags, and may the high and low places be made level. 7

May you lift up the mighty treasury, pour down its contents, let the rivers flow unimpeded forward. May you saturate with water both heaven and earth, and let there be abundant bererage for the cattle. 8

When, O clouds, sounding loud and thundering, you destroy the wicked, this universe and all that is upon the earth regoices. 9

You have poured down sufficiently; now withhold the rain. You have made the deserts very much fed for utilization. You have given birth to plants for man's nourishment. Verily you have obtained laudation from all living creatures. 10

84

O firmament verily you sustain the rending tools of the clouds and give delight to the earth, with your might and greatness. 1

स्तोमा॑सस्त्वा विचारिणि॒ प्रति॑ ष्टोभन्त्य॒क्तुभि॑: ।
प्र या वाजं॒ न हेष॑न्तं पे॒रुमस्य॑स्यर्जुनि ॥२॥
दृ॒ळ्हा चि॒द्या वन॒स्पती॑न्क्ष्म॒या दर्ध॒र्ष्योज॑सा ।
यत्ते॑ अ॒भ्रस्य॑ वि॒द्युतो॑ दि॒वो वर्ष॑न्ति वृ॒ष्टय॑: ॥३॥

stómāsas tvā vicāriṇi práti shṭobhanty aktúbhiḥ | prá yā́ vā́jaṃ ná héshantam perúm ásyasy arjuni || 2 || dṛilhá cid yā́ vánaspátīn kshmayā́ dárdharshy ójasā | yát te abhrásya vidyúto divó várshanti vṛishṭáyaḥ || 3 ||

(८५) पञ्चाशीतितम सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । वरुणो देवता । त्रिष्टुप छन्दः ॥

॥३०॥ प्र स॒म्राजे॑ बृ॒हद॑र्चा गभी॒रं ब्रह्म॑ प्रि॒यं वरु॑णाय श्रु॒ताय॑ ।
वि यो ज॒घान॑ श॒मि॒तेव॒ चर्मो॑प॒स्तिरे॑ पृ॒थि॒वीं सूर्या॑य ॥१॥
वने॑षु॒ व्य१॒॑न्तरि॑क्षं ततान॒ वाज॒मर्व॑त्सु॒ पय॑ उ॒स्रिया॑सु ।
हृ॒त्सु क्रतुं॒ वरु॑णो अ॒प्स्व१॒॑ग्निं दि॒वि सूर्य॑मदधा॒त्सोम॒मद्रौ॑ ॥२॥
नी॒चीन॑बारं॒ वरु॑ण॒: कव॑न्धं॒ प्र स॑सर्ज॒ रोद॑सी अ॒न्तरि॑क्षम् ।
तेन॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒ यवं॒ न वृ॒ष्टिर्व्यु॑नत्ति॒ भूम॑ ॥३॥

85.

Prá saṃrā́je bṛihád arcā gabhīrám bráhma priyáṃ váruṇāya ṣrutā́ya | ví yó jaghā́na ṣamitéva cármopastíre pṛithivíṃ sū́ryāya || 1 || váneshu vy àntárikshaṃ tatāna vā́jam árvatsu páya usríyāsu | hṛitsú krátuṃ váruṇo apsv àgníṃ diví sū́ryam adadhāt sómam ádrau || 2 || nīcínabāraṃ váruṇaḥ kávandham prá sasarja ródasī antáriksham | téna víṣvasya bhúvanasya rā́jā yávaṃ ná vṛishṭír vy ùnatti bhū́ma || 3 ||

O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse. 2

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength. 3

85

May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead. 1

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains. 2

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley. 3

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥
इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

unátti bhúmim prithivím utá dyáṃ yadá dugdháṃ váruṇo váshṭy ád ít | sám abhréṇa vasata párvatāsas tavishīyántaḥ ṣrathayanta vīráḥ || 4 || imám ū shv ȧsurásya ṣrutásya mahím māyáṃ váruṇasya prá vocam | máneneva tasthiváñ antárikshe ví yó mamé pṛithivíṃ sūryeṇa || 5 ||

॥३१॥ इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥६॥
अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद्भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥
कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।
सर्वा ता वि ष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः ॥८॥

imáṁ ū nú kavítamasya māyáṁ mahíṃ devásya nákir á dadharsha | ékaṃ yád udná ná pṛiṇánty énīr āsiñcántīr avánayaḥ samudrám || 6 || aryamyàṃ varuṇa mitryàṃ vā sákhāyaṃ vā sádam íd bhrátaraṃ vā | veṣáṃ vā nítyaṃ varuṇāraṇaṃ vā yát sīm ágaṣ cakṛimá ṣiṣráthas tát || 7 || kitaváso yád riripúr ná dīví yád vā ghā satyám utá yán ná vidmá | sárvā tá ví shya ṣithiréva devádhā te syāma varuṇa priyásaḥ || 8 ||

When the most virtuous Lord is pleased to grant milk, He moistens the sky, the land and earth. Thereupon the mountains clothe their summits with the rain clouds and the vital winds, exulting in their strength, compel the clouds to release water. 4

I declare this great marvelous accomplishment of the renowned and virtuous Lord, who abiding in the mid-space has meted the firmament by the sun as if by a measure. 5

No one can counteract the device of the most sagacious divine Lord, whereby with all their floods, the lucid rivers would never be able to fill even one sea, wherein they have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a benefactor, or a friend, a comrade, a host, a brother, or neighbour or a stranger, may you remove that stigma from us. 7

If like gamesters, who cheat at play, we have done a wrong, knowingly or without knowledge, then may you, O Virtuous Lord, cast all these sins away like loosened fetters so that we become dear to you. 8

(८६) षडशीतितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्राग्नी देवते । (१-५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च विराट्पूर्वा छन्दसी ॥

॥२२॥ इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम् ।
दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥१॥
या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥
तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥३॥

86.

Índrāgnī yám ávatha ubhá vájeshu mártyam | dṛiḷhá cit sá prá bhedati dyumná váṇīr iva tritáḥ || 1 || yá pṛitanāsu dushṭárā yá vájeshu ṣraváyyā | yá páñca carshaṇír abhíndrāgní tá havāmahe || 2 || táyor íd ámavac chávas tigmá didyún maghónoḥ | práti drúṇā gábhastyor gávāṃ vṛitraghná éshate || 3 ||

ता वामेषे रथानामिन्द्राग्नी हवामहे ।
पती तुरस्य राधसो विद्वांसा गिर्वणस्तमा ॥४॥
ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।
अर्हन्ता चित्पुरो दधेंऽशेव देवावर्वते ॥५॥
एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम् ॥६॥

tá vām éshe ráthānām indrāgní havāmahe | pátī turásya rádhaso vidváṅsā gírvaṇastamā ||4|| tá vṛidhántāv ánu dyún mártāya deváv adábhā | árhantā cit puró dadhé 'ṅṣeva deváv árvate || 5 || evéndrāgníbhyām áhāvi havyáṃ ṣūshyàṃ ghṛitáṃ ná pūtám ádribhiḥ | tá sūrishu ṣrávo bṛihád rayíṃ gṛiṇátsu didhṛitam íshaṃ gṛiṇátsu didhṛitam || 6 ||

86

The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irrestible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6

(८७) सप्ताशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्यात्रेय एवयामरुदृषिः । मरुतो देवता । अतिजगती छन्दः ॥

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्धाय प्रयज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥१॥
प्र ये जाता महिना ये च नु स्वयं प्र विद्मना ब्रुवत एवयामरुत् ।
क्रत्वा तद्वो मरुतो नाधृषे शवो दाना मह्ना तदेषामधृष्टासो नाद्रयः ॥२॥
प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः प्र स्पन्द्रासो धुनीनाम् ॥३॥

87.

Prá vo mahé matáyo yantu víshṇave marútvate girijā́ evayā́marut | prá ṣárdhāya práyajyave sukhādáye taváse bhandádishṭaye dhúnivratāya ṣávase || 1 || prá yé jātā́ mahinā́ yé ca nú svayám prá vidmánā bruváta evayā́marut | krátvā tád vo maruto nā́dhṛíshe ṣávo dānā́ mahnā́ tád eshām ádhṛishṭāso nā́drayaḥ || 2 || prá yé divó bṛihatáḥ ṣriṇviré girā́ suṣúkvānaḥ subhvà evayā́marut | ná yéshām írī sadhástha íshṭa ā́ñ agnáyo ná svávidyutaḥ prá syandráso dhúnīnām || 3 ||

स चक्रमे महतो निरुरुक्रमः समानस्मात्सदस एवयामरुत् ।
यदायुक्त त्मना स्वादधि ष्णुभिर्विष्पर्धसो विमहसो जिगाति शेवृधो नृभिः ॥४॥
स्वनो न वोऽमवान्रेजयद्वृषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त ऋञ्जत स्वरोचिषः स्थारश्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥५॥

sá cakrame maható nír urukramáḥ samānásmāt sádasa evayā́marut | yadā́yukta tmánā svā́d ádhi shṇúbhir víshpardhaso vímahaso jígāti ṣévṛidho nṛ́bhiḥ || 4 || svanó ná vó 'mavān rejayad vṛíshā tveshó yayís tavishá evayā́marut | yénā sáhanta ṛiñjáta svárocisha sthā́raṣmāno hiraṇyáyāḥ svāyudhā́sa ishmíṇaḥ || 5 ||

87

May the praises recited by the dexterous mortal reach to the all-pervading Lord, associated with vital principles. He is strong, adorable, brilliantly-adorned, vigorous, praise-loving, who rushes on with joy to scatter dark evil forces. 1

The dexterous mortal glorifies those vital forces which are manifested with greatness and appear speedily and spontaneously with the knowledge. O vital principles, your infinite liberality is beyond comprehension. You look unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise, who, while descending from vast midspace look brilliant and happy; and who hear our invocation. No one can yoke them and disturb in their commonhome. They, like self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his own chariot with rapid horses at his residence, the rain-shedding clouds, emulous, vigorous and conferers of happiness, sally forth from their spacious common dwelling space. 4

Let not the tremendous roar of your approach, which is mighty, the announcer of rain, the shedder of light diffusive and loud, shudder the dexterous mortal of vital energy. O clouds, you are victorious, self-luminous, decked with gold, well-equipped with weapons and provider of food, and such as you are, you always successfully accomplish your functions. 5

३४॥ अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वांसो नाग्नयः ॥६॥
ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत् ।
दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः शर्धांस्यद्भुतैनसाम् ॥७॥
अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत् ।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो न दंसनाप द्वेषांसि सनुतः ॥८॥
गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् ।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः ॥९॥

aparó vo mahimá vṛiddhaṣavasas tveshám̱ ṣávo 'vatv evayámarut | sthátāro hí prásitau saṃdṛíṣi sthána té na urushyatā nidáḥ ṣuṣukváṅso nágnáyaḥ || 6 || té rudrásaḥ súmakhā agnáyo yathā tuvidyumná avantv evayámarut | dīrghám pṛithú paprathe sádma párthivaṃ yéshām ájmeshv á maháḥ ṣárdhāṅsy ádbhutainasām || 7 || adveshó no maruto gātúm étana ṣrótā hávaṃ jaritúr evayámarut | víshṇor maháḥ samanyavo yuyotana smád rathyò ná daṅsánápa dvéshāṅsi sanutáḥ || 8 || gántā no yajñám̱ yajñiyāḥ suṣámi ṣrótā hávam arakshá evayámarut | jyéshṭhāso ná párvatāso vyómani yūyám̱ tásya pracetasaḥ syáta durdhártavo nidáḥ || 9 ||

O possessor of vast strength, may your unbounded greatness, and brilliant vigour protect the dexterous mortal, for obviously you help in the time of trouble and save us from shame and insult. You are in your glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship, and resplendent like fire, protect the dexterous mortal. It is through them that this etheral dwelling has been extended and made spacious and luminous. They are free from faults and manifest mighty energies when they proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of chanting hymns and hear the prayers of the devout dexterous mortal. O brave divines, may you who are the associates and devotees of all-pervading Lord, drive away like warriors seated on chariots, our hidden foes with your valour. 8

O adorable vital principles, come to our sacred worship with grace and hear the invocation of unprotected dexterous mortal. You as formidable as lofty mountains for defence. O profoundly wise ones, may you strike the wicked impulses without compassions. 9

NOTES

Book IV : Hymns 1—58

Book V : Hymns 1—87

चतुर्थं मण्डलम् : सूक्तानि १—५८

पञ्चम मण्डलम् : सूक्तानि १—८७

NOTES ON BOOK IV

Hymn-1

1. **Samanyavah devasah** —learned people, accompanying temper (मन्युना क्रोधेन सह वर्त्तमानः विद्वांस —*Daya.*); emulous gods, gods vieing with (स्पर्धमाना इन्द्रादयो देवाः —*Sayana*; समन्यवः—मन्युः स्पर्धा, तया सह वर्त्तमानाः); Nature's bounties, vieing with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138; their metres are long as *asti*, *atijagati*, *dhrti*, *atisakvari*, *atidhrti*, or *atyasti*; at the end of the last line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4; *av vaksua*, come to (संगच्छस्व —*Daya.*); destroy (अवयज, विनाशयेत्यर्थ—*Sayana*).

Varunam—Varuna-kṛtam (वरुणकृतं) – a disease inflicted by Varuna (जलोदरादिरोगं or dropsy)—*Sayana*. Dayananda translates *varunam* as, to a venerable teacher or preceptor (श्रेष्ठमध्यापकमुपदेशकं वा).

7. **Janimani**, जनिमानि = जन्मानि ; three births of *agni*, as *fire* on the earth, *vayu* or lightning in the midspace, and *surya* in heaven. See Ṛv I, 95. 3; X. 45.1

8. **Hiranya-rathah**, one with shining or attractive form, one whose chariot or character is similar to that of the sun (तेजोमय रमणीय स्वरूपस्सूर्य इव रथो व्यवहारो यस्य सः—*Daya.*); one with golden chariot—*Sayana.*

Ramsu-jihvah, one with beautiful flame (*Sayana*) or one with charming speech (*Daya.*)..

Rohidasvah, one with red horses or red fast moving vehicles (रोहिता रक्तादि गुणविशिष्टा अग्न्यादयोऽश्वा आशुगामिनो यस्य सः—*Daya.*).

10. अच्छा=अच्छ (a Vedic usage); आभिमुख्येन—*Sayana.*

11. **Budhne**=in the midspace (*Daya.*), rajasah, of the group of worlds (लोकसमूहस्य—*Daya.*; but of the midspace—अन्तरिक्षस्य—*Sayana*). Sayana translates *budhne* as in the root, or on the earth (बुध्ने मूले पृथिव्यां).

Nilhe, नीळे=नीडे, गृहे=in the house, in the nest; in the sky (नीळे निलये नभसि; also नीळे कुलायभूतेऽन्तरिक्षे वैद्युताग्नि रूपेण वर्त्तमानं त्वा—in verse 12.—*Sayana*

Vṛsabhasya, of the sun; of the showerer (*Daya.*); of the clouds (*Sayana*).

13. **Asmakam pitarah,** of our forefathers; of our protectors or guardians. According to Sayana, here is a reference to *angirasah*, the first discoverers of fire by attrition, or the fire-technicians in general.

16. **Te manvata prathamam nama dhenoh**—they first comprehended the name of *dhenu*, speech (धेनोः वाण्याः—*Daya.*; वाचः सम्बन्धि —*Sayana*), name or नाम is स्तुतिसाधकं शब्दमात्रं mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by *Angirasas*: तेऽङ्गिरसः प्रथमं पुरातनं नाम एहि सुरभि गुग्गुलगन्धिनीति धेनोर्नामधेयं मन्यत उच्चारयामासुः ।

Trih-sapta, 3×7=21; 21 Vedic metres extending from the Gayatri of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातुर्भूम्याः स्वभूतानि पणिभिरपहृतानि त्रिः सप्त रत्नानि विन्दन्—*Sayana*).

20. See Yv. XXXIII. 16; *Aditi*, continuous interspace अखण्डमन्तरिक्षम् —*Daya.*; the earth, the support of all — विश्वेषां देवानामदितिर्भूस्थानीयः आधारभूत इति यावत्—*Sayana.*

Hymn-2

1. **Martyesu,** among the mortal (मर्त्येषु मरणधर्मेषु—*Daya.*); or among mortal sense-organs (वागादीन्द्रियेषु निहितः—*Sayana*); agni in man becomes the speech; —अग्निर्वाग्भूत्वा मुखं प्राविशत्—*Ait. Up.* II. 4.

3. **Antariyase yusmansca devan visa a ca marttan,** thou goest between you, the gods and men; this probably refers to *Agni*; he goes to men to receive the oblations and then to gods (Nature's bounties), of whom he is one, to bear it to them.

4. **Aryamanam**, to a judge, न्यायाधीशं; *varunam*, to a venerable, श्रेष्ठगुणं; *mitram*, to a friend, सखायम्; *Indra—Visnu*, lightning and *sutratman*, सूत्रात्मन्, *marutah*, to wind or air, *Asvinaw*, pair of sun and moon (*Daya.*).

6. **Tatapate**, ततपते, O, the protector of the extensive, ततानां विस्तृतानां पालक (*Daya.*); burns or heats with a load of wood-fuel, ततपते काष्ठभारेण तापयति (*Sayana*).

Hemyavan, one who relates to *hemya*; *hema*=water (Nigh. I. 12) —हेम्न्युदके भवाराविविद्यते यस्य (*Daya.*); स्वर्णनिर्मित कक्षावान्, having a girth made of gold (*Sayana*).

Dosa—in the night.

11. **Cittim acittim cinavat**, may the sage (Agni) distinguish that which is to be known; चित्ति=ज्ञातव्यं पुण्यं, the virtue worth knowing;—कृतचयानां क्रियां; or चित्ति=ज्ञानं knowledge; अचित्ति अज्ञानं or nescience=अकृतचयनां क्रियां (*Daya.*).

15. **Divasputra angiraso bhavema**, may we, O Angirasa, be the sons of heaven or may we, the sons of heaven, be *Angirasas*.

Angirasas bhavema, possessed of a superior power.

(**Angirasas** are known as the sons of *Aditya*;—that which was his seed was first manifested as *Aditya*, thence in succession, those which were the cinders became the *angirasas*: अङ्गिरसामादित्यपुत्रत्वमेवमाम्नायते—"तस्य यद्रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत्" इत्युपक्रम्य—'येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्—Ait. Br. III. 34).

According to Dayananda, sons of enlightenment or light, like vital breaths (प्रकाशस्य तनयः प्राणा इव).

Adrim rujema dhaninam, this according to the tradition alludes to the rock in which the cows were hidden. *Adri* is also cloud (Nigh.I.10) or a cloud-like adversary (मेघमिव शत्रुम् —*Daya.*).

16. See Yv. XIX. 69; अधा=अध (निपातस्य चेति दीर्घः)

Ksama, the earth (Nigh. I.1)

17. जनिमा=जनिम=जन्म, janma, of the birth.

Gavyam, with *go* or with speech (गोमयं वाङ्मयम्).

18. **Ayutheva ksumati pasvah akhyat devanam yaj-janima anti,** lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (*Wilson*); or herd of cattle in a well-stored stall, (To Sayana, *janima* is go—Sangham, or herd of cattle); *Yutha*, army (सैन्यानीव—*Daya.*)

Urvasih, of widely pervading ones (बहुव्यापिका:—*Daya.*); progeny (प्रजा:—*Sayana*).

Sayana refers to Nir. V.13. *Urvasi* is a naiad (so called because she pervades wide regions (उरु+√अश्; to pervade), or she pervades by means of thighs (उरु+√अश् to pervade); or her desire is great (उरु+√वश् to desire).

Akṛpran, were made able (कल्पन्ते—*Daya.*; ताभिरानीताभिर्गोभि: क्लृप्ता: समर्था अभवन्—*Sayana*).

(The *urvasi* has nothing to do with the current pauranik legend of the birth of an *apsara* of the name from the thigh of Narayana.)

Hymn-3

1. **Pura tanayitnoh acittat;** lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (*tanayitnoh*—विद्युत:—*Daya.*; अशनि: ह्यास्मिक:—*Sayana*; *acittat*—अविद्यमानं चित्तं यत्र तस्मात्—*Daya.*; नि विद्यते चित्तं यस्मिन् तदचित्तम् । चित्तोपलक्षित सर्वेन्द्रियोपसंहारो मरणमिति यावत् । तस्मान्मरणात्—*Sayana.*)

2. **Jayeva patya usati suvasah**—See Ṛv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf जायापतिमिव वाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (हृष्टा स्त्रीव स्वामिने कामयमाना शोभनवस्त्रालंकृता—*Daya.*).

The beautiful usage of this analogy is in reference to *speech*, X. 71.4; 5, as given in Nir. I.19. चकृमा = चकृम a Vedic license (संहितायामिति दीर्घ:).

5. **Agah,** fault (अपराधम्—*Daya.*; तत् पापम्—*Sayana*).

6. **Nrghne rudraya,** to the man-destroying *Rudra*, to the destroyer of the sin—committing men, i.e. of wicked ones; नृणां पापकृतां हन्त्रे —*Sayana*.

7. **Sarave**—to the one, destroyer of the wicked (दुष्टानां हिंसकाय—*Daya.*; शरवे, शृणाति पक्वा ओषधीरिति शरुः शरत् संवत्सरः, यद्वा, हिंसिका निर्ऋतिः—*Sayana*). Saru (शरु) means *Nirṛti* the female personification of evil.

The word *Nirṛti* is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. **Pṛsni,** the sun (*Sayana*); midspace (*Daya.*); sky (*Nigh.* I. 4)

11. **Svar abhavat jate agnau,** the sun was manifest as *agni* was engendered.

16. **Nivacana kavyani,** ever to-be-recited poems (नितरामुच्यन्तेऽर्थैस्तानि कविभिर्निर्मितानि, the poems with extensive or deep meanings—*Daya.*).

Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. **Raja-iva ama-van ibhena**—in this phrase *ibhena* (इभेन)=by fearless (host), गतभयेन or=by an elephant (हस्तिना); *ama* van (अमऽवान्)= strong one (बलवान्); also a minister (अमात्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (पाजः) is so called from being maintained (√पाल्).

Prasitih (प्रसितिः) is so called from being fastened (प्र—√सि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तृष्वी) is a synonym of quick; it is derived from √तृ (to pass over), or from √त्वर् to hurry.

Thou shootest, transfix the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI.12).

Tṛsvim, towards one who is thirsty (पिपासिताम्—*Daya.*), the one who is speedy or in hurry (तृपु=क्षिप्र=quick; Nigh. II.15; it is derived from √तृ, to pass over, or from √त्वर, to hurry; तरतेर्वा त्वरतेर्वा—Nir. VI. 12).

Prasitim, bondage (बन्धनम्—*Daya.*); net-thread (प्रसितिः प्रसहनात्तन्तुर्वा जालं वा); a trained or well-equipped army (प्रकृष्टां सेनाम्—*Sayana*).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

Spasah, touching (rays); *prati-spasah*, opposing rays (परबाधकान् रश्मीन् चारान्—*Sayana*; *visṛja*, to direct against.

Spasah etc. may also mean *caran*, चारान् or spies, sent to discriminate between true and false (सत्यानृत विवेकार्थं—*Sayana*).

4. **Aratim,** to the enemy (शत्रुं—*Daya.*); one who annuls or prevents our donation (अरातिमदानं वा कुरुते—*Sayana*); one who makes a gift no gift.

5. **Jamim-ajamim,** whether kindred or allied, (बन्धुमबन्धुम्—*Sayana*; whether enjoying or non-enjoying भोगमभोगम्—*Daya.*); or repeated or not repeated (पुनरुक्तमपुनरुक्तम्—*Mahidhara*); or repeatedly chastized or not chastized (पुनःपुनस्ताडितमताडितं वा—*Mahidhara*). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विद्याम्याप्ताय वेदविदे—*Daya.*); a Brahman coming quickly—*Wilson*. (cf. ईवते गमनवते कल्याणहेतुभूतागमनाय; ब्रह्मणे परिवृढाय—*Sayana*).

Aryah vi durah abhi dyaut, shines upon his door or dwelling; also the worshipper specially shines over his house (अर्यः कर्मणामनुष्ठाता सः यजमानो दुरो गृहानभिविद्योत् विशेषेण द्योतते—*Sayana*).

8. **Su-asvah tva su-rathah,** good horses and good chariots. Sayana regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपलक्षणमेतत् । पुत्रपौत्रादिभिः सहिताः सन्तः त्वाम्, मर्जयेम् अलंकुर्याम्—*Sayana*).

9. **Kridantah,** practising for efficiency in defence sciences and war technique (धनुर्वेद विद्याशिक्षणाय युद्धाय शस्त्राभ्यासं कुर्वन्तः—*Daya.*); playing and enjoying the company of children and grand-children in family (स्वे स्वे गृहे पुत्रपौत्रादिभिः सह संक्रीडमानाः—*Sayana*). Compare with क्रीळन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे, X.85.42.

11. **Gotamat,** from *gauh* (गौरिति स्तोतृनाम—Nigh. III.16), i.e. from the one who praises the superb knowledge (अतिशयेन गौः सकलविद्यास्तोता तस्मात् —*Daya.*).

13. **Payavah,** the protectors (रक्षकाः—*Daya.* and *Sayana*).

Mamateyam, one with egoism, attachment and the like (ममभावो ममता तस्या इदम्—*Daya.*; one born of Mamata (ममता). For Mamateya, see I.147.3; 158.6; and IV.4.13. Sayana refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Krnuhi ahrayana,**—*ahrayana* (अह्रयाण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word *hara-yana* (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema,** *aya* (अया) and *ena* (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (अया) is in the feminine gender. *Ena* (एना, with this) is in neuter gender as in एना वो अग्निं (with this, to us, O Agni—VII.16.1). See Nir. III.21.

Hymn-5

For verse 7, see Nir. VI.18.

2. **Svadhavan,** an affluent person with plenty of food etc. (बहृन्नाद्यैश्वर्यः—*Daya.*; स्वधावान् अस्मद् दत्तेन हविर्लक्षणेनान्नेन तद्वान् सन्—*Sayana.*).

3. **Dvi-barhah,** filling both; the elderly one, with learning and humility both (द्वाभ्यां विद्याविनयाभ्यां वृद्धः—*Daya.*); one who fills both the positions, middle and the best (द्विबर्हाः द्वयोर्मध्यमोत्तमयोः स्थानयोः परिवृढः—*Sayana*).

Apagulham, secret or mysterious (गुप्तम् — *Daya.*; अत्यन्तरहस्यम्—*Sayana*).

Manisam=ज्ञातव्यम्, what is to be known (*Sayana*, who connects it with साम, *Sama*);=intellect (प्रज्ञाम्—*Daya.*).

5. **Anṛtah,** अनृताः, मानससत्यरहिताः false in thought—*Sayana*); false in speech.

Asatyah, असत्याः (false in speech, वाचिक सत्यरहितामनसा वाचाग्निमभजमानाः —*Sayana*; false in behaviour, असत्याचरणाः—*Daya.*).

Idam padam ajanata gabhiram, creates the deep abyss (*Daya.*); *gabhiram padam* is अगाधं नरक स्थानम्—a deep abyss of hell (*Sayana*).

6. **Sapta dhatu,** the seven elements, the seven sorts of animals ग्राम्यारण्य भेदेन सप्तप्रकारम्/सप्तग्राम्याः पशवः सप्तारण्याः—TS. VII.2.2.1). Dayananda interprets as the seven metals, gold etc., the Yajurveda (XVIII.13) enumerates six metals: हिरण्यं, अयः, श्यामं, लोहं, सीसं and त्रपु, to which silver may also be added to make seven; the Veda also refers to five tame animals: cow, horse, goat, sheep and man.

7. **Sasasya carman adhin pṛsneh,** above the immovable heaven or midspace (*pṛsni*=midspace—*Daya.*). *Sasasya* is the sleeping one स्वपतः—*Daya.*).

Agre rupa arupitam jabaru, here *jabaru* (जबारु) means one who grows with speed, or who grows causing others to decay,. or who grows swallowing (darkness or juice), i.e., the Sun—जबारु जवमानरोहि, जरमाणरोहि वा; जरमाणरोहीति वा, जवमानरोहीति वा—Nir.VI.17.

The Sun was placed on high in the beginning of creation (जबारु जवमानमारूढम्, i.e. the sun.—*Daya.*).

Sayana interprets तमित् as तमेव वैश्वानरं द्युस्थानम्, i.e. the *Vaisvanara*, which is fire, lightning, and the sun, all the three in three regions—अग्निविद्युदादित्यास्त्रयोऽपि मतभेदेन वैश्वानर शब्दाभिधेयाः ।

The Nirukta (VII.23) regards the Vaisvanara as the sun: वैश्वानरो यतते सूर्येण (Ṛv.I.98.1).

9. **Maham anikam,** lit. assemblage of the great *maham* (महाम्= महताम्; here त has been dropped as the Vedic licence—*Daya.*).

This refers to the solar orb; अनीकं समूहरूपं सूर्यमण्डलं वैश्वानर एवेति शेषः—*Sayana*). अनीकं सैन्यमिव, an assemblage like an army (*Daya.*).

10. **Prayatasya,** assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (*Sayana*).

15. **Ksitir na raya puruvaro adyaut,** shines like a man with opulence (राया अश्वादिधनेन, क्षितिर्न राजादिरिव—raya=raja (king); or=wealth of cattle and treasure—*Sayana.*

Hymn-6

1. ऊँ षु णो=ऊँ इति—सु+नः (उ वितर्के, सु शोभने, नः अस्माकम्)।

Vishvam abhi asi manma, prevalent over all that is desirable (*Wilson*).

Manma, spiritual knowledge (विज्ञानम्—*Daya.*); desirable wealth of foes (मन्म मननीयं शत्रूणां धनम्—*Sayana*).

Abhi asi, thou conquerest (अभि भवसि—*Sayana*).

3. **Ghṛtaci,** night (Nigh. I.7).

4. **Trivistyaeti** goes in the sky (आकाशे—*Daya.*, thrice circum-ambulates, त्रिरावृत्य—*Sayana*); cf. विष्टप् (नभ इति) Nigh. I.4.

(त्रिविष्टि—त्रिरावृत्य, परि—एति, त्रिहि पर्यग्निः क्रियते — Agni goes round, having thrice returned; or Agni is thrice made around, implying that the fire is thrice circumambulated—*Sayana*).

7. **Na matara-pitara nu cid istau,** whose parents need not urge (*Wilson*) अधा=अध=अथ, after this (*Daya.*).

8. **Svasarah dvih yam panca,** ten (2×5) sisters or fingers. (द्विवारं पंचाङ्गुलयः—*Daya.*); the fingers employed in producing fire by attrition.

Usarbudham (उषर्बुधम्), to the one who is cognizant in the dawn (य उषसि बुध्यते तम्—*Daya.*; females awaking him at dawn (उषसि बुध्यमानम्—*Sayana*).

10. **Syenasah,** horses moving with the speed of hawk (श्येनः पक्षीव सद्यो गन्तारोऽश्वाः—*Daya.*; अश्वा इव—*Sayana*).

Duvasanasah, attendants (परिचारकाः—*Daya.*; परिचरणीयाः—*Sayana*).

11. **Akari brahma,** the prayer has been composed (ब्रह्म=स्तोत्रम्; अकारि=स्माभिः कृतम्—*Sayana*); अकारि=क्रियते; ब्रह्म=महद्धनम्, collected a large sum—*Daya.*).

Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, *agni* here intended is the *Ahavanīya* which is kindled before the *Daksina*.

Apnavanah, one having children and grand-children (पुत्रपौत्रादियुक्ताः—*Daya.*); name of a *ṛsi* or seer of the family of Bhṛgu (*Sayana*); also *putravantah*, or having children, an epithet of Bhṛgus (*Mahidhara*).

3. **Pasyanto dyamiva stṛbhih,** looking at the sky with stars, as it were. In this phrase, stars are known to be *stṛbhih* (स्तृभिः) since they are scattered in the sky (तीर्णानीव); *ṛksa* (ऋक्षाः) are also stars as in "they are placed on high" (Ṛv. I.24.10), since they appear to be raised up (उदीर्णानीव). See Nir. III.20.

4. **Dutam vivasvatah,** messenger from the sun (विवस्वान्=the sun, —*Daya.*); messenger of the man, or worshipper, or yajamana (विवस्वन्त इति मनुष्यनाम Nigh. II.8); विवस्वतः मनुष्यस्य यजमानस्य—*Sayana*.

5. **Sapta dhamabhih,**=सप्तभिः धामभिः; *Saptabhih*, by seven vital breaths—*Daya.*; सप्तभिः तेजोभिः युक्तम् accompanied by seven bright ones —*Sayana*.

6. **Vitam asritam,** loved yet unapproached (*Wilson*); वीतं व्याप्तम्; अभितं=असेवितम्—*Daya.*

Kucid-arthinam, seeking oblations from any quarters; क्वचित् बहवोऽर्था विद्यन्ते यस्मिंस्तम्, pertaining to one, possessing great affluency —*Daya*.

Hymn-8

8. **Ati ksipreva vidhyati,** entirely obviate the removable ills (क्षिप्रेव क्षेप्याण्येव विनाशयितुमर्हाणि, दुरितानीति शेषः । अतिविध्यति=अतिविध्यतु अतिशयेन नाशयतु —*Sayana*).

Duta iyase pradiva uranah—uranah (उराणः) means making abundant,—"from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

Hymn-9

3. **Hota and pota,** two of the sixteen priests (*hotṛ* and *potṛ*); **also** होता=दाता donor; पोता=पवित्रकर्ता, the purifier. (*Daya.*)

4. **Uta gnah agnir adhvaryu,**—here *gna*, is *devapatni*, the wife of *deva*, as if (agni worships the wives of the gods at the sacrifice, *gna* is going; it may designate the *adhvaryu*,

ग्नाः देवपत्नीर्यजति, यष्टा भवतीत्यर्थः । ग्ना
गच्छन् अध्वर्युर्भवति । उतो अपि च सोऽग्निः —*Sayana*.

5. **Upavakta,** preceptor of preceptors (*Daya.*); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the Brahma (ब्रह्मा) or the *sadasya* (सदस्य), directing what is to be done (*Wilson*).

8. See Yv. III.36.

दूलभः=दुःदभः=one which is damaged with difficulty (*Daya.*).

Hymn-10

1. See Yv. XV.44.

Agne tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (वोढारमश्वमिव तथा हविषो वाहकम्—*Sayana*). The text is elliptical (*Wilson*).

2,3. See Yv. XV. 45-46.

3. भवा=भव (मत द्वयचोतस्तिङ इति दीर्घः)

8. **No nabhih sadane,** नाभिः is the centre of gravity of body (मध्याङ्गम्—*Daya.*); नाभिः=बन्धनम्, binding or fastening; सदने=देवानां स्थाने, in the place of gods; सस्मिन्नूधन् (*sasmin udhan*)=सर्वस्मिन् यज्ञे in every sacrifice (*Sayana*), *udhan*=प्राहृये, धनाढ्ये, the treasury. (*Daya.*)

Hymn-11

1. **Suryasya upake,** in the proximity of the Sun (i.e. by day).

Naktaya cit, by night.

2. **Vepasa,** by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्म नामानि)।

3. **Kavya,**=काव्यानि; this refers (according to Sayana), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. Dayananda interprets it as the compositions of poets and learned (कविभिर्विद्वद्भिर्निर्मितानि). In the far-fetched sense, *kavya* refers to the offerings to the Pitṛs or manes (the degraded pauranic sense).

4. **Devajutah,** known or introduced by learned ones (देवैर्विदितश्चलितः—*Daya.*).

5. **Mandrajihvam,** the one with a sweet tongue (मन्द्रा आनन्दजनिका जिह्वा वाणी यस्य—*Daya.*); this refers to Agni, whose tongue exhilarates the devout mortals.

Damunasam, those who restrain their desires (दमनशीलम्—*Daya.*); the humiliator of the demons (दमूनसं रक्षसां दमनकरेण मनसोपेतम्—*Sayana*). For the etymology of this term, see Nir. IV.4. (दमूना दममना वा। दानमना वा। दान्तमना वा। अपि वा दम इति गृह नाम। तन्मना स्यात्। मनो मनोतेः, i.e. one who is inclined towards kindness, or one who is inclined to charity, or one

who is inclined to self control; or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from √मन्, to think).

Hymn-12

2. **Pusyan rayim sacate ghnan amitran,** prosperous and destroying his enemies, acquires riches (*Daya.* and *Wilson*) (प्रजाभिः पशुभिश्च पुष्टः सन् स यजमानः शत्रून हिंसन् धनं सेवते । सर्वदा पश्वादिधनसमृद्धो भवतीत्यर्थः—*Sayana*).

3. **Bṛhatah Ksattriyasya,** the possessor of great strength (महतः बलस्य—*Sayana*; महतः क्षात्रधर्मयुक्तस्य—*Daya.*).

4. **Aditeh anagan,** free from the defects of earth (अदितेः=भूमेः= of the earth—*Sayana*;=पृथिव्याः—*Daya.*; अनागान्=अनागसः पापरहितान्, free from sins—*Sayana*; अनपराधान्, free from guilt—*Daya*.

5. **Sam yoh,** शंयो, happiness produced by what is done well (सुखं सुकृताज्जनितम्—*Daya.*; शं पापस्योद्भवाणां शान्तिं योः सुकृतोत्पादितं सुखम्—*Sayana*).

6. षितामुञ्चता=सितां+अमुञ्चत; मुञ्चता=मुञ्चत । Gauryam=गौरी वाचम्= Speech (Nigh. I.11).

Hymn-13

1. The verse, according to Sayana, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

Asvina, a pair of wind and lightning. (*Daya.*)

2. **Yat suryam divyarohayanti,** when the rays of light cause the ascent of the sun—*Sayana*; यं सूर्यं सवितृलोकं दिवि आरोहयन्ति—*Daya.*

Bhanum, ray (किरणम्).

Mitra, according to Sayana, is the deity presiding over the day, whilst Varuna presides over the night.

Varuna=water; Mitra=air or wind (*Daya.*).

3. **Sapta yahvih,** the seven great ones (सप्त महत्य:—*Daya.*); *haritah*=*horses* or rays (हरित: दिश इव व्याप्ता: किरणा:, the rays pervading like directions—हरित: directions (दिङ्नाम—Nigh. I.6).

4. **Tantum viharan,** spreading thy web of rays (*Sayana*).

Asitam avavyayan vasma, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

Hymn-15

1. **Pari niyate,** is obtained or procured; is brought. The word "परिणीयते" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

Vaji, a strong horse (बलवानश्व इव—*Daya.*)—they load, as a horse bringing a load (*Wilson*).

3. See Yv. XI.25.

Pari-akramit,=परिक्राम्यति=परित: क्रामति, व्याप्नोति, taking the offerings for conveyance to gods (*Wilson*).

4. **Sṛjaye,** the battle in which the rival enemies are defeated (य: प्राप्ताञ्छत्रून् जयति तस्मिन्—*Daya.*); Sayana ascribes the term to a *somayaji* (सृञ्जयो नाम कश्चित्सोमयाजी। सञ्जयस्य यष्टृत्वं तैत्तिरीया आमनन्ति—'वसिष्ठो ह सात्यहव्यो देवभागं पप्रच्छ यत्सृञ्जयान् बहुयाजिनोऽयीयज:', Vasistha Satyahavya asked Devabhaga : when thou didst cause to sacrifice the Sṛnjayas, with many sacrificers (Tait.S.VI.6, 2.2).

For *Sṛnjaya*, see Ṛv. VI.27.7 (स सृञ्जयाय तुर्वशं परादाद्).

The *Aitareya Brahmana* (VII.34.9) refers to Sahadeva Saranjaya (सहदेव सारञ्जय). In later history Sṛnjaya (सृञ्जय) is the name of people, a clan, of which Daivavata was also a distinguished prince. Of course, these names are borrowed from the words originally occuring in the Vedic Texts. (For *Sṛnjaya*, see the Vedic Index by Macdonell and Keith).

8. **Sahadevyat,** one in company with learned people (*Daya.*); from the prince, the son of Sahadeva (*Wilson*).

9. **Somakah,** one with cool and fine temper resembling *Soma* or moon (*Daya.*); Son of Sahadeva of this name (सहदेवस्य पुत्रः कुमारः सोमकः सोमकाभिधानः —*Sayana*).

10. **Kumaram Sahadevyam,** according to Sayana, again a reference to Somaka. A pupil in company of a learned teacher, ब्रह्मचारिणं विद्वत्सहचरम्—(*Daya.*).

Hymn-16

For verse 11, see Nir. V.15.

1. **Ṛjisi,** straight forward policy (ऋजुनीतिः)—*Daya.*; the Soma of which the essence is gone (ऋजीष शब्देन निष्पिष्टो विगतसारः सोमोऽभिधीयते—*Sayana*).

3. **Jijanat-sapta-karun ahna cit cakruh vayuna gṛnantah** etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (*Wilson*).

4. Applicable to the resplendent Lord, Indra, and the sun both.

Arkaih, by ideas or thoughts (मन्त्रैर्विचारैः —*Daya.*); by rays (रश्मिभिः —*Sayana*).

Vastoh, the day (दिनम्—Nigh.1.9) for stay or halt (निवासार्थम्—*Sayana*).

Dudhita=दुधितानि=दुहितानि=नाशितानि, removed, scattered.

5. **Ṛjisi,** =ऋजुः, made straight (*Daya.*); the stale Soma, निष्पिष्टः विगतसारः सोमोऽभिधीयते—*Sayana.*

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. **Sakrah,** शक्रः, powerful or potent (शक्तिमान्—*Daya.*); potent Indra (समर्थ इन्द्रः —*Sayana*).

The earlier references are I.10.5; 62.4; 104.8; 177.4; III.35.10; 37.11.

Gotra—गोत्राणि=the components of cloud (मेघस्याऽवयवान्—*Daya.*; Nigh. I.10); गोत्राणि=अभ्राणि (clouds —*Sayana*).

9. **Kavim,** to a seer, to a wise man (विद्वांसम् —*Daya* ; मेधाविनम्—*Sayana;* Sayana refers this epithet to Kutsa, a seer. (IV.16.10).

10. **Kutsa,** a despised person (निन्दितः—*Daya.*); mythologically, the son of Ruru (रुरु), a royal saint; Kutsa is a *Rajarsi.* For *Kutsah,* see also I.106.6; X.40.6 and for *Kutsa-putram* X.105.11. *Kutsa* has also been the name of several *ṛsis* of the Vedic hymns, one of them is the son of *Angiras,* whilst we have another one, of this name as the son of *Arjuna.*

Sarupa vi vam cikitsat rta-cit ha nari, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of *Kutsa,* Indra conveyed him to his palace where *Saci* (शची), the wife of Indra, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. **Rca vajam na gadhyam yuyusan,** the word *gadhyam* is derived from √ग्रह्, to seize. "Like food which is to be seized, they desire to unite themselves with the straight-forward." (Nir.V.15).

12. **Susnam,** शुष्णम्, the earlier references are : I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 121.9; II.14.5; 19.6; and III.31.8. (शुष्कं नीरसम्—*Daya.*).

Kuyavam, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुत्सिता यवा यस्य तम्—*Daya.*).

13. **Mṛgayam,** the one in search of a deer or animal (मृगयाचक्षाणम् —*Daya.*); name of an Asura (*Sayana*).

Piprum, pervading (व्यापकम्—*Daya.*); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.

Pancasat kṛsna ni vapah sahasra atkam, fifty thousand kṛsnas, or fifty thousand soldiers of dark race; *atkam* is pervading air.

Purah, city; city of Sambara (शम्बर—*Sayana*).

14. **Mrgo na hasti,** like the cervine elephant, also a sort of elephant like a deer, quoer, if the Sivatherium existed in the time of this hymn—*Wilson.*

Ayudhani, war weapons like guns and swords. (असि-भुशुण्डी-शतघ्न्यादीनि —*Daya.*). Perhaps here is a reference to war-weapons, quick in darting as a deer; strong as an elephant, and fierce as a lion (*Daya.*).

15. **Svar-milhe,** स्वर्मीळ्हे, here मीळे=battle (=संग्राम—Nigh.II.17); a battle for peace purposes.

Ranva sudṛsi-iva pustih, good-looking (goddess) of nutrition (रमणीया सुष्ठु द्रष्टुं योग्येव पुष्टिः—*Daya.*). Sayana refers to the goddess Laksmi.

18. **Vamadevasya,** of the good looking or charming learned person (सुरूपयुक्तस्य विदुषः—*Daya.*).

Vajasatau, in the battle (Nigh. II.17).

19. **Ajau,** in the battle (Nigh. II.17).

20. **Bhṛgu,** the celebrated, or brilliant architects of chariots or cars (देदीप्यमानाः शिल्पिनः—*Daya.*).

21. नू=नु immediate, (ऋचि तुनुघेति दीर्घः—*Daya.*).

Akari te brahma, a new hymn (*brahma*) has been composed for thee (*Wilson*); new treasures have been procured for thee.

Hymn-17

1. **Ksah,** क्षाः earths (भूमयः—*Daya.*; Nigh. I.1; क्षा=पृथिवी).

4. **Dyauh te janita manyat,** heaven, thy progenitor, conceived (*dyauh*, like lightning—*Daya.*;=*dyotaman*, bright; *janita* = Prajapati —*Sayana*).

12. **Janituh,** of the progenitor, जनकस्य—*Daya.*; Prajapati, —*Sayana.*

Stanayat-bhih abhrih, thundering clouds, शब्दायमानैः घनैः सह—*Daya.*; वातो न जूतः etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (*Sayana*)

14. **Etasam**=अश्वम्=horse. (*Daya.*; Nigh. I.14).

Also see, I.54.6; 61.15; 121.13; 168.5, II.19.5.

15. **Asiknyam,** at night : the entire verse consists of a small phrase; such verses are known as *yajusi-pankti* (याजुषी पंक्ति) or *ekapada viraj* (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42.17; 43.16; VI.63.11 (एकपदा त्रिष्टुप्); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the *Samhitikarana* (editing and compiling processes) of the Vedic texts.

16. **Avate,** in the well (कूपे—*Daya.*; Also *Sayana*; Nigh. III.23).

21. See the last verse of Hymn 16. नू=नु (ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132).

Hymn-18

The hymn represents a dialogue between Indra and Vamadeva the higher self and the bound lower self, the *jiva.* Sayana converts this metaphysical dialogue to a mythological one. He refers to a legend: *Vamadeva* a Vedic Ṛsi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to

Aditi, who thereupon came, with her son Indra, to expostulate with the *Ṛsi*; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says : "The interesting part of the absurd story is its accordance with the birth of *Sakya* (शाक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. **Tvastur gṛhe apibat somam indrah**—Indra drank the costly Soma at the residence of Tvastṛ (त्वष्टा). Sayana completes the story by saying that Vamadeva vindicates his own wilfulness by the example of Indra, who came to Tvastṛ's house uninvited, and by force, drank the Soma prepared for other gods.

4. **Nahi nu asya pratimanam asti,** there is no analogy etc. Wilson cites the legend further thus : *Aditi* defends her son upon the plea that, as his period of gestatịon was marvellous, his actions are not to be compared with those of any others.

Sahasram masah jabhara saradah ca purvih—(सहस्र=असंख्यम्=numerous; मासः = चैत्रादिः, months, like caitra; शरदः = शरदाद्यृतून्, seasons like autumn; पूर्वीः=सनातनी, older ones; नही—नहि).

5. **Guha akah,** does in secret cavity; also *guha*=intellect (बुद्धौकरोति—*Daya.*; गुहा गुहायां गह्वररूपे सूतिका गृहे जातं, अकः—अकरोत्—*Sayana*); in the privacy of the lying-in chamber, unworthy of so great a divinity. —*Wilson.*

6. **Eta vi pṛccha kim idam bhananti**—Ask them what is this they say. That is, they are proclaiming the greatness of Indra, by which, and not by their own efforts, they have been extricated from the cloud.

7. **Nividah,** the speeches or words, expressing mysterious and spiritual knowledge (नितरां विदन्ति याभिस्ता वाचः—*Daya.*); sacred strains (*Wilson*). [मरुत्वतो शस्त्रे प्रयुज्यमानानि 'मरुत्स्तोत्रो मरुद्गणः' इत्यादीनीन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि निविच्छब्देनोच्यन्ते—i.e. the special prayers in the praise of Indra and Maruts, repeated at some sacrifices—*Sayana*]. Here again, *Vṛtra*, being a Brahmana, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus: these explanations are rather, perhaps derived from the pauranik developments of the original legends, imperfectly handed down.

8. This and the following verses are in the praise of Indra.

Yuvatih, the fully-matured lady of 24 years (*Daya.*).

Kusava; कुषवा, of bad intentions (कुत्सितः सवः प्रेरणा यस्या सा). In the *pauranic* mythology, Kusava (कुषवा) is the name of a *Raksasi* (lady-demon), whom Indra, although at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

Jagara, swallows (निगलति—*Daya.*; गिरतिस्म—*Sayana*).

Mamat cana (ममच्चन), exulting (माद्यन्त्येव—*Sayana*; प्रमादयन्ती—*Daya.*).

9. **Vyamsa,** one possessing considerable strength (विप्रकृष्टा अंसा बलादयो यस्य सः—*Daya.*). In mythology, Vyamsa is the name of a *Raksasa*, who also attempted to destroy the infant *Indra*.

12. **Kah te mataram vidhavam acakrat,** who hast made thy mother a widow (विधवां विगतो धवः पतिर्यस्यास्ताम्—*Daya.*). The *Prakṛti* is mother; God, the Supreme Self, is father; *Prakṛti* never gets widowed, since God never dies.

Yat praksinah pitaram padagṛhya—Since thou hast slain, having seized him by the foot; Dayananda translates *padagṛhya*, as one worthy of respect, to whose feet, one might surrender. (पादान् गृहीतुं योग्यः—*Daya.*; पादेषु गृहीत्वा—*Sayana*); *pra-aksinah*, प्रकर्षेणावधीः—*Sayana*; अक्षिणाः क्षयति हन्ति—*Daya.*) destroys, kills, slays. (See also Tait. S. VI.1.3.6 to which Sayana refers: The sacrifice (*yajna*) reflected on the gift. He had intercourse with her. Indra perceived this and reflected. 'He who will be born from this union will be this world.' He entered her; from her verily Indra was born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb, he split it, she became barren after birth, and that is the origin of the cow(who is barren after birth).

13. **Manu,** refers to a legend; Vamadeva, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* X.106).

Hymn-19

1. एवा=एव (निपातस्यचेति दीर्घः)।

Umah, ऊमाः, those who give protection and shelter; the protecting ones (ऊमाः रक्षकाः—*Sayana* ; रक्षणादि कर्त्तारः—*Daya.*).

2 **Parisayanam,** slumbering: one who sleeps in the interspace from all sides (योऽन्तरिक्षे सर्वतः शेते तम्—*Daya.*; परितः समन्तात् शयनं कुर्वन्तम्—*Sayana*).

Visvadhenah, one comprising all speeches (धेना=वाक्—Nigh.I.11); all delighting (विश्वस्य प्राणयित्रीः—*Sayana*).

Arnah, water (उदक, Nigh. I.12); water channels.

3. **Aparvan,** at the time without parva; on the day of full moon (अपर्वन् अपर्वणि पौर्णमास्याम—*Sayana*).

Sapta, seven (*Daya.*); of gliding nature (सर्पणस्वभावाः—*Sayana*).

4. **Parvatanam,** of clouds (*Daya.*; Nigh. I.10); of hills (*Sayana*).

6. **Turviti,** see I.36.18; 54.6; 61.11; 112.23; II.13.12; IV.19.6.

Vayya, see I.54.6; 112.6; II 3.6; 13.12; IV.19.6; IX.68 8.

7. **Adhok staryo dansupatnih,** he has milked the barren cows (*Wilson*); अधोक् अधुक्षत्; स्तर्यः स्तरीर्निवृत प्रसवा गाः; दंसुपत्नीः दमनपरा असुराः सुप्दुपतयो यासां ताः—*Sayana*); he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—*Wilson*). (दंसुपत्नीः—workers' wives, दंसूनां कर्मकर्त्तृणां पत्न्यः, स्तर्यः the coverer, आच्छादिकाः; अधोक् to complete, प्रापत—*Daya.*).

9. **Vamribhih,** (वम्रीभिः and *upajihvikah,* उपजिह्विकाः) are synonyms of emmet. *Vamryah* (emmets) are so called from vomiting (वमनात्); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वम्रीभिः पुत्रमग्रुवो अदानम्)—Nir. III.20. To Sayana, Vamri is white ant, which throws up a hillock known as Valmika (निवेशनात् वल्मीकाख्यात्—*Sayana*).

Agruvah.—rivers (नद्यः—*Daya.*; Nigh. I.13). Son of Agru, some one unknown (अग्रूनाम काचित् । तस्याः पुत्रम्—*Sayana*).

Ahim, serpent, (the presence of a snake in an ant-hill is a popular notion—*Wilson*).

Nirbhut, coming out of the ant-hill (निर्भूत् वल्मीकान् निर्गतः भूत—*Sayana*; निः भूत् भवति—*Daya.*).

Ukhacchit, corroded by white ants (उखच्छित् वल्मीकाख्याया उखायाश्छेदकानि —*Sayana*; one who damages or corrodes the path way, य उखङ्ग मनश्छिनत्ति सः—*Daya*).

11. Same as IV.17.21.

Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. **Ojisthebhih,** with an army or team consisting of strong and sturdy people (अतिशयेन बलादिगुणयुक्तैर्नरोत्तम सैन्यैः—*Daya.*); with the gallant Maruts—ओजिष्ठेभिः अतिशयेन तेजस्विभिः मरुद्भिर्युक्तः—*Sayana.*

2. **Vajasatau,** in the battle (संग्रामे—*Daya.*).

4. **Prsthyena,** with the pleasure derived subsequently (पश्चाद्भवेन सुखेन—*Daya.*; with the noon-day hymn (पृष्ठ शब्देन माध्यंदिन सवने उद्गातृभिरुद्-गीयमानं स्तोत्रमुच्यते, तत्सम्बधिना—*Sayana*).

Andhasa, with food etc. (अन्नाद्येन —*Daya.*; पीतेन सोमेन—*Sayana*).

5. अच्छा = अच्छ ।

9. **Vrajam,** to a group (समूहम्—*Sayana*); arms and weapons (शस्त्रास्त्रम्—*Daya.*).

11. Same as IV.7.21.

Hymn-21

1. The verse occurs as Yv.XX.47. Dyauh, the Sun.

Tavisih, energies, energetic armies (बलयुक्ता: सेना:—*Daya.*).

Sadhamat astu, be exhilarated along with us (अस्माभि: सह मादन् भवतु—*Sayana*; समानस्थानात् अस्सह मादति अस्तु—*Daya.*).

2. **Krstih,** people of the enemies (शत्रु सम्बन्धिनो प्रजा:—*Sayana*; people in general, मनुष्या:—*Daya.*).

Vṛsnyani, nṛn, वृष्ण्यानि नॄन् powerful leaders (बलेषु साधूनि नायकान्—*Daya.*); might refer to Maruts also.

3. **Purisat,** from waters (पुरीष=उदक, Nigh.I.12).

Samudrat, from the mid-space (समुद्र=अन्तरिक्ष—Nigh. I.3).

5. **Vacam janayan yajadhyai,** utters a voice enjoining me to sacrifice or for unifying functions (सुशिक्षितां वाणीं प्रकटयन् यष्टुं सङ्गन्तुम्—*Daya.*); (The speech of Indra is the thunder, the effect of which is to induce the *parens deorum cultor et infrequens*, whether Roman or Hindu, *retrorsum vela dare*—*Wilson*).

6. **Ausijasya,** of the worshippers; one who employs priests (कामयमाना ऋत्विजा:—*Sayana*); sons of the aspiring ones (कामयमानाऽपत्यस्य —*Daya.*).

Gohe, in the dwelling (संवरणीये गृहे—*Daya.*).

Adrim, like a cloud (*Daya.*); one who tears foes, from √*dṛ*, to divide, to tear, and thus it is a name of Indra also (अद्रिम—आदृणाति शत्रून् इत्याद्रिरिन्द्र:—*Sayana*).

7. **Bharvarasaya,** भार्वरस्य, of the king who serves the people (प्रजा: भर्तुराज्ञ:—*Daya.*); भर्वर, Prajapati, who is the sustainer of the world, भर्वरो जगद्भर्ता प्रजापति:, तस्य पुत्रो भार्वर:—*Sayana*).

Guha pra (गुहा प्र), *guha*, in intellect (बुद्धौ—*Daya.*); in the secret thoughts (गुहायां गुहारूपे हृदये—*Sayana*).

The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य बलं यजमानं सर्वदा पालयतीत्यर्थः—*Sayana*).

8. **Vidad gaurasya gavayasya gohe,** he finds it in the haunt of *Gaura* and *Gavaya*, the two species of deer or any wild animal (*Sayana*); they may be two different wild animals;—*gavaya* is *Bos gavaeus* or *Gavaeus frontalis*, and *gaura* is *Bibos gaurus*, or *B. cavifrons* (*Wilson*).

10. **Varivah purve kah ;** here *puravah*=man (Nigh.II.3). (पूरवे—धार्मिकाय मनुष्याय, वरिवः—सेवनम्; कः—कुर्याः—*Daya.*); bestows riches on men (पूरवे मनुष्याय यजमानाय, वरिवः धनं कः करोति—*Sayana*).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11; 23.11; and 24.11.

Hymn–22

1. This verse gives rise to the four-fold forms of offering worship, since in it occurs the four words *brahma* (ब्रह्म), *stomam* (स्तोमं), *somam* (सोमं) and *uktha* (उक्था). In the first form of ritual, the offerings are of cakes steeped in butter and the like (ब्रह्मचित् हविर्लक्षण पुरोडाशादिकमन्नं च); in the second form, it is the praise that is recited aloud (स्तोमं स्तोत्र समूहं); in the third, the libations are of the Soma juice (सोमम्, अभिषुतं सोमं च); and in the fourth, the praise or prayer is repeated silently in a lower tone (उक्था, उक्थानि शस्त्राणि च) —*Sayana.*

Dayananda translates the terms as ब्रह्म, महद् धनमन्नं वा, wealth consisting of foodgrains in plenty, etc.; स्तोमं प्रशंसनीयं or worthy of praise; सोमं, ओषध्यादि गणैश्वर्यं, medicinal herbs and other prosperity; and उक्थाः, प्रशंसनीयानि वस्तूनि, rich and adorable products.

2. **Urnam parusnim,** the investing parusni (ऊर्णां, आच्छादिकां; परुष्णीं पर्ववतीं नदीं—*Sayana*; परुष्णीं विभागवतीं—*Daya.*). The verse devotes to a river and a troop of a battles too. The river having joints or bands covering.

Yasyah parvani sakhyaya vivye—*lit.*, whose joints through friendship he has approached; according to Sayana, the separate districts of which river he has, for the sake of friendly acts, covered or concealed, यस्याः नद्याः पर्वाणि भिन्नान् देशान् सख्याय सखि कर्मणे विव्ये संवृत्तवान्—*Sayana.*

According to Dayananda, (पर्वाणि पूर्णानि पालनानि सख्याय मित्रस्य भावाय कर्मणे वा चिन्वे कामयते ।)

4. **Matara bharati goh,** मातरा=parents; गोः=earth (*Daya.*); parents of the moving Sun (Sayana translates *goh* as गन्तुः सूर्यस्य i.e. of the moving Sun).

Paaljman, one pervading all along in the mid-space, or the extensive earth (since ज्मा = earth, Nigh.I.1) (सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा—*Daya.*).

6. नू = नु, again.

7. **Svasarah,** fingers, अंगुल्य इव मैत्रीं भगिनित्वमाचरन्त्यः—*Daya.* For *Svasarah*, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. **Yamyah,** the nights (Nigh.I.7).

Goh, for the one who praises (स्तावकस्य Nigh. III.16). Sami (शमी), a superb action (उत्तमं कर्म—*Daya.*); (शशमानस्य शमीशक्तिः—स्तुवतः शमनं स्तुतिकर्म —*Sayana*).

10. **Godah,** one who gives cows (यो गां धेनुं ददाति सः—*Daya.*).

Hymn-23

For verse 8, see Nir. X.41.

1. **Andhah,** foodgrains or food (अन्नम्—*Daya.*; Nigh.II.7).

2. **Sasamanasya,** one who glorifies (प्रशंसितस्य—*Daya.*).

3. **Papurim,** to the one who protects and sustains (पालकम् —*Daya.*).

4. **Nasadah,** one who does not know (यो न वेत्ति सः—*Daya.*).

Appreciator, one who profusely knows (अतिशयेन ज्ञाता —*Sayana*).

6. **Goh,** of the moving Indra (गन्तुरिन्द्रस्य—*Sayana*); of earth etc. (पृथिव्यादेः—*Daya.*).

7. **Tetikta,** sharpened (भृशं तीक्ष्णं करोति—*Daya.*).

Tigma, already sharp (पूर्वमेव तीक्ष्णानि—*Sayana*).

Anika=अनीकानि = weapons (आयुधानि—*Sayana*); invincible armies (शत्रुभिः प्राप्तुमनर्हाणि सैन्यानि—*Daya.*).

Druham jighansan dhvarasam anindram, Resolving to kill the oppressing malevolent (wickeds), not acknowledging Indra (*Wilson*). (द्रुहं—द्रोग्धारं ; जिघांसन्—हन्तुमिच्छन् ; ध्वरसं—हिंसकं ; अनिन्द्रां—अनीश्वरीं गतिं, ungodly ways—*Daya.*). Sayana supplies the word raksatim (राक्षसीं). This may well refer to death, the debt of nature, the payment of what Indra's favour delays by prolonging life; (a conjecture proposed by Wilson).

8. **Ṛta,** truth, eternal truth (different from *satya*), sacrifice, and also water (Nigh. I.12); in this verse, according to Sayana, it may refer to *Indra* or *Aditya*, in addition to the former three, personified as divinities (अत्र ऋत शब्देनेन्द्रो वादित्यो वा सत्यं वा यज्ञो वोच्यते; ऋतस्य ऋतदेवस्य सम्बन्धिन्यः; ऋतस्य धीतिः—ऋतदेवस्य सम्बन्धिनी प्रज्ञा, तद्विषया स्तुतिर्वा—*Sayana*).

According to Dayananda, ऋतस्य of truth, of what is real and exact, सत्यस्य यथार्थस्य, धीतिः धारणावती प्रज्ञा ।

"Of *Ṛta*, indeed, are the earlier invigorating draughts. Contemplation of Ṛta kills vices. The call of *Ṛta* awakening and illuminating, pierced even the deaf ears of the living being.—Of Ṛta, indeed, are the earlier invigorating draughts, consciousness of *Ṛta* kills all that should be avoided. The call of *Ṛta* pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water."—Nir.X.41.

Hymn-24

1. सुष्टुतिः=सुस्तुतिः ; निष्षिधां=निःऽसिधाम् ।

2. **Satyaradhah,** wealth earned through honesty and earnestness (न्यायोपार्जित सत्यधनः—*Daya.*); the gift given by the *yajamana* (यजमानेभ्यो दातुं सत्यधनो भवति—*Sayana*).

3. **Ririkvansah tanvah krnvata tram,** by purging, cleansing the body (रिरिक्वांसः—रेचनङ्कारयन्तः, तन्वः कृण्वतः, शरीरस्य कुरुत रक्षकं—*Daya.*); inflictors of austerity upon their persons (तन्वः स्वकीयानि शरीराणि रिरिक्वांसः तपसा रेचयन्तो यजमानास्तमेवेन्द्रं त्वां त्रातारं—*Sayana*); worshippers emaciating their own bodies by penance.

Samike, in a battle; in a group (Nigh.II.17).

8. **Dirgham yat ajim abhi-akhyat aryah,** when the Lord is engaged in the long battle.

Aryam, king, lord, God, (for Indra—*Sayana*).

Samaryam, in a battle (सहमर्तव्यं शत्रुं—*Sayana*; *ajim,* a battle in which weapons are thrown, अजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिस्तम्—*Daya.*).

Ṛghava, the killer of enemies, i.e. Indra (शत्रूणां हन्ता—*Daya.*; शत्रूणां हिंसक इन्द्रः—*Sayana*).

Durone, in the house; the place of sacrifice (यज्ञगृहे—*Sayana*).

9. **Bhuyasa vasnam acarat kaniyah,** by much a man acquires little, wealth or value (सः विक्रेता पुनर्मूल्यं भूयसां न प्रपूरयेत् । सः विक्रेता भूयसा धनेन कनीयः अल्पतरं मूल्यं नारिरेचीत् क्रेतुः सकाशान्न रिक्तीकरोति—*Sayana*). Sayana, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

Hymn-25

3. **Jyotir,** light; also water (ज्योतिः प्रकाशं—*Daya.*; ज्योतिः उदकं च —*Sayana*).

4. **Jyok pasyat suryam ut-carantam,** and long behold the rising Sun.

Jyok, for a long or continuous tune (ज्योक् निरन्तरं—*Daya.*).

Sarma, शर्म, pleasure as that of home (शर्म=गृह, Nigh.II.4).

6. **Prasusat,** प्राशुषाट्, the prompt comfiter of foes (शत्रूणां प्रकर्षेण शीघ्रमभि भविता—*Sayana*; यः प्राशून् वेगवतश्शत्रून् सहते—*Daya.*

Supravyah, one who is to be approached with homage etc. (सुष्ठु उपगच्छतो हविर्भिः सुष्ठु प्रतर्पयितुर्वा—*Sayana*); one who is protected with care (सुष्ठु रक्षितुं योग्यः—*Daya.*).

Duspravyah, one approached with difficulty (दुष्प्राव्यः दुःखेन प्रावितुं योग्यः—*Daya.*; दुरुपगमनस्य—*Sayana*)

7. **Nagnam,** worthless, shameless (निरर्थकं —*Sayana*; निर्लज्जं —*Daya.*).

Hymn-26

For verse 7, see Nir. XI.2.

1. **Manuh,** a thoughtful learned man, मननशीलो विद्वानिव सर्वविद्या विज्ञापकः—*Daya.*; मनुरभवं सर्वस्य मन्ता प्रजापतिरस्मि—*Sayana.*

Suryah, enlightened like the sun, सूर्य इव सर्वप्रकाशकः—*Daya.*; सर्वस्य प्रेरकः सविता—*Sayana.*

Viprah, wise, मेधावी—*Sayana*; मेधावीव सर्ववेत्ता—*Daya.*

Kaksivan ṛsih, one in which the orbits of entire creation exist, सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्त्सः—*Daya.*; son of Dirghatamas, दीर्घतमसः पुत्रं—*Sayana.*

Kutsam, adamantine or vajra-like, वज्रं—*Daya.*, Nigh.II.20; a *Ṛsi* of this name—*Sayana.*

Arjuneyam, created or invented by a learned, अर्जुनेनार्जुना विदुषा निष्पादितमिव—*Daya* ; son of Arjuni, i.e. Kutsa, अर्जुन्याः पुत्रम्—*Sayana.*

Ushana, loved by all, serviceable to all, सर्वहितं कामयमानः—*Daya.*, a *Ṛsi* of this name—*Sayana.*

Kavih, the farseeing, क्रान्तदर्शी—*Sayana*; expert in all disciplines of knowledge, सर्वशास्त्रविद् विद्वान्—*Daya.*

3. **Sambara,** शम्बरः, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV. 26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

Divodasa, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19.6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII.18.25; IX.61.2.

Atithigva, one who receives and honours guests (अतिथिग्वम्, योऽतिथीन् गच्छति गमयति वा तम्—*Daya.*; अतिथीनामभिगन्तारं—*Sayana*).

4. **Acakraya yat svadhaya,** with a wheelless car.

Suparnah havyam—according to Sayana, this is a metonymy for the *Soma*, which is said to have been brought from heaven by the *Gayatri* in the form of a hawk (*Suparna*); again the hawk is the Supreme Spirit or *para-brahma* (the conjecture of a later period).

Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The *udana* vital breath takes out the soul from one body with an infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the *vamadeva*, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, सुवर्णमयीर्लोहमयीर्वा—*Daya.*) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the *Mukti* or the *Moksa.*

2. षा=ष (ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132, स षा=he alone.

Irma, ईर्मा = impeller (प्रेरकः—*Daya.*); the *Paramatman* or the Supreme Self.

Purandhih, the sustainer of all (पुरां धारकः—*Sayana*, बहुधरः—*Daya.*, i.e. the *Paramatman*).

Vatan atarat, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (वातान् गर्भक्लेश-करान् वायून् अतरत् अतारीत्—*Sayana*).

3. **Adha yat Syenah dyauh ava asvanit,** just as or when the hawk screams on his descent from heaven. Sayana refers to a parable narrated in the Aitareya Brahmana (III.26); Gods requested the *Gayatri* to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (सोमपाला:), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Having shot at her, *Krsanu* (कृशानु), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes; the sinews earth-worms; the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, *patat patatri asya parnam.*)

Veh, (वे:), birds (पक्षिण:—*Daya.*).

4. **Bhujyumna,** like the one enjoying (भोक्तारं—*Daya.*) as the *asvins* carried off *Bhujyu*, a king of this name, from the region of Indra. The earlier references to Bhujyu are: I.112.6; 20; 116.3-5; 117.14; 119.4; and also VI.62.6; VII.68.7; 69.7; VIII.22.2; 46.20; X.40.7; 65.12; 95.8; 106.4; 143.5.

5. **Sukram,** water (Nigh. I.12).

Hymn-28

2. **Visva-ayu apa dhayi,** the everywhere going wheel has been taken away (सर्वतो गन्तृचक्रमिन्द्रेणापाहारि—*Sayana*; अप सर्वमायु: ध्रियते—*Daya.*).

Mahahdruhah, of the great oppressor, enemy or tyrant, the evilmonger (महत् द्वेष्टु:—*Daya.*; प्रभूतस्य द्रोग्धु: सूर्यस्य सम्बन्धि—*Sayana*).

3. **Dasyun,** them, who are of great treachery (महासाहसिकान्, दुष्टान् —*Daya.*).

Durge=दु:र्गे, in a place difficult of access.

Durge durone, in a place which is dangerous and difficult of access.

For *Dasyun*, see also I.63.4; 78.4; 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6; 9; IV.16.12; 28.3; 4.

4. **Visah dasih akrnoh a prasastah,** you have made the servile races abject (*Wilson*).

Dasih, the liberal givers (दानशीलाः—*Daya.*); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कर्महीनाः—*Sayana*); ***visah***, people (प्रजाः—*Daya.*, मानुषी प्रजाः—*Sayana*); *aprasastah*, debarred from respectable position (प्रशस्त सुखरहिताः—*Daya.*, गर्हिता, reviled, vile—*Sayana*).

Hymn-29

1. **Haribhih,** by excellent brave people (उत्तमैर्वीरपुरुषैः—*Daya.*; by horses, अश्वैः—*Sayana*).

Tirascit, come, attained (तिरः सत इति प्राप्तस्य—Nir.III.20; तिरश्चि दर्यया परि० V.75.7).—*Tiras* and *satas* are synonyms of *attained*. Tiras, i.e. it has crossed over (√तॄ); *satas*, it is moved together (√सृ).

2. ष्मा = स्म

3. **Sutirtha,** the holy places (शोभनानि तीर्थानि; दुःखतारकाण्याचार्यं ब्रह्मचर्यं सत्यभाषणादीनि येषास्तान्—*Daya.*;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a *tirtha*.

5. **Bhajanasah bṛhad-divasya rayah a-kayyasya davane puruksoh—** According to Sayana, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (वयं महद्दीप्ते आकाम्यस्य आसमन्तात् स्तुत्यस्य पुरुक्षोः बहवन्नस्य बहुकीर्तेर्वा ते त्वदीयस्य दावने दाने निमित्ते सति भेजानासः त्वां भजमानाः स्याम भवेम—*Sayana*).

Hymn-30

For verses 10, 11 and 24, see Nir. XI.47, XI.48 and VI.31 respectively.

Indra in these verses is resplendent Lord or the Sun also, and *vṛtra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निपातस्य चेति दीर्घः)।

6. **Sacibhih,** by intelligence; by actions (प्रज्ञाभिः कर्मभिर्वा—*Daya.*); by war-actions (युद्धकर्म्मभिः—*Sayana*).

Etasam, एतशं, a learned man, a man strong as a horse, name of a ṛsi (*Sayana*).

8. **Duhitaram divah,** the daughter of the sun, i e. the dawn (दुहितरमिव वर्तमानामुषसम्—*Daya.*; द्युलोक सकाशादुत्पन्नां स्त्रियं उषसम्—*Sayana*). The dawn is extinguished by the ascendency of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (वृषा) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (अनस्) means wind, derived from the verb √अन्, to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (आ-नः) it, or it may be derived from the verb √अन्, meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse :

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir.XI.48).

12. **Sindhum vibalyam vitasthanam adhi ksami,** the swollen Sindhu when arrested, you have spread on earth. (क्षमि=on the earth, Nigh.I.1). Sindhu is a river in general, (विबाल्यम्—विगतबाल्यावस्थां i.e. whose

youth was passed, संपूर्ण जलां, i.e. who was full of water—*Sayana*; वितस्थानां-वितिष्टमानां, i.e. stopping or being stopped.

16. **Ukthesu abhajat,** उक्तेषु स्तोत्रेषु, प्राभजत् भागिनं कृतवान्, participant in sacred hymns, see IV.19.9—वम्रीभिः पुत्रमग्रुवः ।

Satakratuh, Indra, the one whose actions are cent per cent for the sake of others, or the one of hundred actions (शतकर्मा—*Sayana*); the one of innumerable intellects (असंख्य प्रज्ञः—*Daya.*).

Paravṛktam, indefatigable valour (अच्छिन्नवीर्यम्—*Daya.*; but a person of this name—*Sayana*).

Agruvah putram, son of *Agru* (*Sayana*); persons who are in front rank (अग्रसराः—*Sayana*). See also IV.19.9.

For *Agruvah,* also see I.140.8; 191.14; III.29.13; IV.19.7; 9; 30.16; VII.2.5; IX.1.8; 66.9. For *Agruh* V.44.7.

17. **Turvasayadu,** तुर्वशस् and यदु, तुर्वशा=man (Nigh. II.3), one who easily brings into control; यदु=active, and ever diligent (तुर्वशायदू—शीघ्रं वशंकरो यत्नवांश्च तौ मनुष्यौ—*Daya.*).

For *Turvasah,* see earlier references I.36 18; 47.7; 54.6; 108.8; 174.9; and for *Yadu,* I.36.18; 54.6; 108.8; 174.9 and also VI.20.12; 45.1; VIII.4.7; 7.18; IX.61.2; X.49.8; 62.10.

Asnatara, अस्नातारा, those who are not particular about daily baths and the like (स्नानादिकर्मरहितौ—*Daya.*; but those who were under the spell of the curse of Yayati, according to mythology (ययातिशापादनभिषिक्तौ—*Sayana*).

He made them worthy to be inaugurated, or crowned, which they were not at first (this refers, according to Sayana, to a myth, alluding to their exclusion from the succession in favour of the youngest son, Puru, by their father Yayati).

20. **Asman-mayinam puram,** of the cities built up of stones, resembling cluster of clouds (मेघप्रचुराराणमिव पाषाण-निर्मितानां नगराणां—*Daya.*). Sayana refers to the cities of *Sambara,* पुरां शम्बरस्य सम्बन्धिनां नगराणाम् ।

Divodasaya, one who serves light, or who favours enlightenment (प्रकाशस्य सेवकाय—*Daya*.). In later mythology, the name of a king. See earlier references, I.116.18; 119.4; 130.7; II.19.6; etc.

21. **Sahasra** and **trimsatam**, thousands and thirty.

Mayaya, by wisdom (प्रज्ञया—*Daya*.); by ones own strength (स्वकीयया शक्तया—*Sayana*).

24. "May god *Aryaman* (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may *Pusa-Bhaga* and the god having gaps in his teeth give you all fair and beautiful things."

Fair (वामं वमनीयं) is so called because it is to be won. Destroyer (बाहुरि) is so called from destroying (आदरणात्). But who is the god who has gaps in his teeth ? According to some, it is an epithet of *Bhaga* who comes before it. According to others, this god is *Pusan* because he has no teeth. Pusa is without teeth, and an eater of gruel, says a Brahmana passage (अदन्तकः पूषा Kausitaki Brahmana, VI.13; also SBr. I.VII.4.6). See Nir. VI.31.

Hymn-31

1. **Sacisthaya**, by the excellent thoughts, words or deeds (अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा—*Daya*.; प्रज्ञावत्तमया प्रज्ञासहितमनुष्ठीयमानेन—*Sayana*).

Uti, ऊती, pertaining to care and protection (रक्षणादिक्रिया सह—*Daya*., तर्पणेन—*Sayana*).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3.

4. अभी = अभि (संहितायामिति दीर्घः)

Carsaninam, of men; of people.

9. ष्मा = स्म (निपातस्य चेति दीर्घः)

11. इहा = इह (संहितायामिति दीर्घः)

13. मघा = घ (निपातस्य चेति दीर्घः)

14. Asvayuh, with the strength of several horses (बहुवश्व बलयुक्तः —*Daya.*).

15. Varsistham, वर्षिष्ठं, of very old age (अतिशयेन वृद्धं—*Daya.*).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

Hymn-32

For verse 23, see Nir. IV.15.

1. **Asmakam ardham,** near us (समीपं—*Sayana*) for our growth (वर्धनं—*Daya.*); ardham (अर्द्धं) may also mean dwelling place (निवासदेशं) or half of worship (देवयजदेशं—*Mahidhara*). See Yv. XXXIII.65. 9 and 12. *Gotamah,* [go=speech (Nigh. I.11)], the supermasters of speech (प्रशस्तागोर्वाग्विद्यते येषान्ते—*Daya.*). A seer of this name—*Sayana.*

15. **Hari,** हरी—two horses or the pair of fire and water (अग्निजले अश्वौ वा—*Daya.*).

16. **Purodasam,** a special food preparation (पुरोडाशं सुसंस्कृतान्न विशेषं —*Daya.*). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32:16; VI.23.7; VIII.2.11; 31.2; 78.1.

23. "Like two small dolls (कनीनकेव) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses."—Two dolls, two young maidens : कनीनके कन्ये । कन्या कमनीया भवति क्वेयं नेतव्येति वा (कमनेनानीयत इति वा) कनतेर्वा स्यात् कान्तिकर्मणः, *Kanya* (maiden) is so called because she is an object of love (कमनीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root √कन्, to shine. "The words relating to the seats of the maidens are in the locative singular (सप्तमी एकवचन)," says Sakapuni, i.e. on the ornamental wooden seats.

Daru (दारु, wood) is derived from √दृ, दॄ (to split), or from दृ, to injure.

Dru (wood) is derived from the same root also.

Nave (नवे) newly made; *arbhake*, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds

(This probably refers to a stage on which puppets are exhibited —*Wilson*).

Hymn-33

Ṛbhus are the *devatas* of hymns 33 to 37 *Vaja* (वाज), *ṛbhu* (ऋभु) and *vibhu* (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33 9: वरुणस्य विभ्वा (i.e. *vibhvan* of *Varuna*, i.e. the architect pertaining to the water region); इन्द्रस्य ऋभुक्षा (i.e. *ribhuksin* of Indra, i e. the architect pertaining to the space) and thirdly, वाजो देवानां (i.e. *vaja*, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). *Ṛbhu* in the Nighantu means the man of wisdom (III.15).

1. **Pari dyam sadyah apasah babhuvuh**—were born quickly across the firmament. This might refer to the sun's rays also.

Evaih (एवैः) by the fast moving horses (गमनशीलैरश्वैः—*Sayana*); fast moving projectiles or weapons (वायुप्रेरितास्त्र सरेण्वादि पदार्थाः—*Daya.*); fast moving vehicles.

3. **Vajah vibhva ṛbhuh**, the three categories of architects, of the land (वाजः), of the waters or river-ways (विभुः) and of the space (ऋभुः). Literally, *vajah* is learned (ज्ञानवान्), *vibhva*, means by the one who is pervading (विभुना ज्ञानेन जगदीश्वरेण—*Daya.*, and *ṛbhuh* means enlightened (विद्वान्). According to Sayana, the three sons of Sudhanvana Angirasa were Vaja, Vibhavan and Ṛbhu (ते वाजो विभ्वा ऋभुः च एतन्नामकास्त्रयः सुधन्वन आङ्गिरसस्य पुत्रा अभवन्). All the three were known Ṛbhus in general.

5. The eldest (Ṛbhu) wanted to make two ladles whilst the younger (Vibhvan) three, and the youngest (Vajah) wanted to have four. See also I.161.2 for एकचमसं चतुरः कृणोतन । The whole hymn I.161 is devoted to Ṛbhus. The present hymn should also be read and interpreted on the same lines. See also the next verse (IV.33.6).

Tvastṛ is head technician who has applauded the proposal of the Ṛbhus for the construction of four ladles.

6. **Tvastṛ,** beholding the four ladles, brilliant as day, was content.

11. **Na ṛte srantasya sakhyaya devah,** gods are not pleased through friendship alone, unless one is wearied by penance.

Hymn-34

For verse 3, see Nir. VI.16.

The hymn again begins with Ṛbhu, Vibhvan and Vaja along with Indra. On the spiritual plane, Ṛbhu dominates on the mental realm (मनोमय कोश), the technicians of space; Vibhvan on the emotional plane (or प्राणमय कोश, the vital realm) and Vaja on the physical (अन्नमय कोश). Indra is the lower self, the soul. The final enjoyment lies in the attainment of spiritual happiness or the divine ecstasy. All the eleven verses should be read in this light. The enjoyment is in the company of our entire human complex of which Maruts (verse 7), Adityas, Parvatas, and the divine Savitri are the components, and Nature's divine bounties (verse 8), as well as Ṛbhus are evoked, not to go away, not to leave us. They have to be with us, and have to be satisfied along with Indra and Maruts (verse 11).

3. **Pra vah accha jujusanasah asthuh abhuta visve agriya uta vajah,** "enjoying, they have stood forth to you, all of you have become the chiefs, O Ṛbhus". Enjoying, they have stood forth to you (प्र + अस्थुः = प्रस्थितानि—*Durga* of the Nirukta). All of you have become the chiefs by going in front (or by swallowing first of all), or by accomplishing first of all. Or else, the word अग्रिया (*agriya*) is अग्र (agram) itself with meaningless case-termination (अनर्थकमुपजनम्). (Nir. VI.16.)

7. **Gnaspatnibhih,** by the ladies of the husbands (या ग्ना: पत्नीनां स्त्रियस्ताभि:—*Daya.*); wives of the gods; also the female protectors of women (*Wilson*).

8. **Parvatebhih,** by a sort of Nature's bounties, particularly clouds (मेघै: सह—*Daya.*) which, according to Sayana, are to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon etc. (पर्वतेभि: पर्वद्भि: पर्वण्यर्च्यमानैर्देवविशेषै: — *Sayana*); Similarly, *Sindhubhih*, refers to rivers or flowing streams (स्यन्दनस्वभावैर्नद्यभिमानि देवैश्च —*Sayana*).

9. **Svapatyani cakruh,** bringing up children with care and good instructions (सुष्ठु शिक्षयोत्तमानि चापत्यानि च तानि कुर्यु:—*Daya.*); accomplishing acts productive of good results (स्वपत्यानि स्वपत्यसाधनानि वा कर्माणि चक्रु: —*Sayana*), i.e. acts, the means of accomplishing their good offspring or consequences.

Hymn-35

1. **Indram anu gamantu,** may follow the one with resplendent qualities; may they come after Indra (इन्द्रमनुसृत्य, अनुगमन्तु—*Sayana*); or may they come after you tc Indra (*Wilson*).

Saudhanvanah, pertaining to *sudhanvan*, the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (शोभनानि धन्वान्तरिक्षस्थानि येषान्तेषामिमे—*Daya.*).

Napatah (न+पात) without fall (अविद्यमान ह्रासा:—*Daya.*); also sons of strength or one without protection, (नपात: बलस्य पुत्रास्तस्य न पातयितारो वा —*Sayana*).

2. **Camasam,** cloud (Nigh. I.10).

Caturdha, the four categories of motions—downwards, upwards, transverse, and straight (अध ऊर्ध्वं तिर्यक्सरलगति युक्तं—*Daya.*).

For *camason caturdha* (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For *camas*, see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.

Hymn-36

The three-wheeled car (रथस्त्रिचक्रः) without the horses (अनश्वः) and without reins (अनभीशुः) traverses the inter-space. This refers to the movement of the Sun. Ṛbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (रथं ये चक्रुः सुचेतसः अविह्वरन्तं मनसस्परि ध्यया—verse 2).

In the verses 3, 5 and 6, we have again a reference to *Vaja*, *Ṛbhu* and *Vibhvan*, and in the verse 4, again a reference to a single *camas* (ladle or cloud, made four-fold, and to a cow's new hide (चर्मणः गां). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. **Sravo-virvat,** here Sravah, is food or also hearing or reputation (अन्नं श्रवणं वा—*Daya.*; वीरवत्=प्रशस्तवीरकारं—*Daya.*); food comprehending offspring, or endowed with dependents.

According to Sayana, *praja,* (प्रजा) is progeny (पुत्रपौत्रादिरूपां), *Sravah* (श्रवः) is reputation (यशः), and *viravat* (वीरवत्) is (वीरैर्भृत्यादिभिरुपेतं तथात् —*Sayana*) i.e. adherents.

Hymn-37

1. **Ṛbhuksah,** ऋभुक्षाः, great ones (महान्तः —*Daya.*).

Rbhuksin (ऋभुक्षिन्) is the name of Indra, but Sayana in this verse, identifies it with *Ṛbhavah*, i.e. Ṛbhus (Pl. nom. of Ṛbhu). In verse 3, we have another term *Ṛbhuksanah* (ऋभुक्षणः), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. **Ayah-siprah,** those in possession of horses with nose or chin so hard as of iron (अय इव शिप्रे हनूनासिके येषामश्वानां तद्वन्तः—*Daya.*; "शिप्रे हनूनासिके वा" अयोवत्सारभूतशिप्राः—*Sayana*).

Vajinah, speedy (वेगवन्तः—*Daya.*), one of the Ṛbhus (ऋभवः —*Sayana*).

Suniskah, one with beautiful gold coins known as *Niska*, or gold ornaments. (शोभनानि निष्कानि सुवर्णमयान्याभूषणानि येषान्ते—*Daya*.).

8. In this verse, we have Nasatyas also in addition to Vajas, Ṛbhuksans and Indra. For *Nasatya*, see earlier references : I.3.3; 34.7; 9-11; 46; 5; 47.7; 9; 116.2; 4; 9-11; 13; 14; 16; 17; 19; 20; 22; 23 etc.; not untruthful, i.e. truthful (अविद्यमाना-सत्याचारो ययान्यायेषो—*Daya*.).

Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. **Vam** (a dual pron.). of you two, implies, the pair heaven and earth. Dayananda refers to the pair of the king and his army chief.

Ksetrasam, क्षेत्रासां=क्षेत्रस्मां, he who divides the fields (यः क्षेत्राणि सनति विभजति तं—*Daya*.); a horse (क्षेत्राणि सर्वाभूमीः सनोतीति क्षेत्रसाः अश्वः—*Sayana*).

Urvarasam, the son (उर्वरा सर्वसस्याढ्याभूः. fertile, तां सनोतीत्युर्वरासाः पुत्रः —*Sayana*).

Thus क्षेत्रसां ददथुः उर्वरासां means, you have given a horse a son (*Sayana*). Sayana's derivations are not clear, i.e. how could *ksetrasam* mean a horse, and ***urvaresam*** a son.

To Dayananda, ***urvara*** means a fertile land, yielding valuable products (उर्वरासां=बहुश्रेष्ठाः पदार्थाः सन्ति यस्यान्तां भूमि सनति तम्—*Daya*.).

Trasadasyu, the one who is a terror to wicked persons (त्रस्यन्ति दस्यवो यस्मात्सः—*Daya*.).

See I.112.4; IV.38.1; 42.8; 9; V.27.3; VII;19.3, VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5

2. **Dadhikram** = Dadhikravan = a horse (Nigh. I.14, दधिक्रा and दधिक्रावा, synonym of *asva* or horse.)

Dadhi is one who bears or carries his rider; **kram**: to go.

According to Ait. Br. III.15.5, it means Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (दधिक्राम् । दधदश्वं धारयन् क्रामतीति दधिक्राः । तमेतन्नामकं देवम्—*Sayana*; यो दधिना धारकेणाऽधिकेन सह तम् —*Daya*).

4. **Vidatha ni-cikyat tirah aratim pari apah,** puts to shame the adversary of the pious man (*Wilson*). (विदथा, विदथानि ज्ञातव्यानि; निचिक्यत्, पश्यतिकर्मैतत्; जानन्; अरतिम्, अरमणं दुःखमभिगन्तारम्, अरि वा; परि—सर्वतः; तिरः, चरति तिरस्करोति । कस्यारतिमिति; आपः व्याप्तस्य, स्तोतुः—*Sayana*., i.e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. "People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle."—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vastram* is derived from √वस्, to wear. The word *tayu* (तायुं) is synonymous of thief (स्तेन): "He is a store-house (संस्त्यानं) of sin", say the etymologists, or it may be derived from √तस्, to perish.

People shout after him in battles. The word bhara (भर) is a synonym of battle; it is derived from the root √भृ, to bear; or √हृ, to carry away. Swooping downwards (नीचायमानं), pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose. Falcon (श्येनं) is so called because it swoops in an admirable manner (शंसनीयं गच्छति). And a glorious herd of cattle, i.e. a famous herd of cattle; glory and the herd, or wealth and the herd. *Yutham* (यूथं) or herd is derived from √यु, to connect; it is compact.

Srava, श्रव, food; also praise (प्रशंसा).

10. "Dadhikra spread out the five tribes with might as the sun, the waters with his light. Thousand gaining, hundred gaining is the swift courser. May he commingle these speeches with honey". See Nir.; here *madhu* (honey) means water; *madhu* (मधु) is derived from the verb धम्, to blow by reversing the letters धम्—मधु (Nir.X.31).

Hymn-39

1. **Dadhikram,** दधिक्रां, sustainer of one worth sustaining (धर्त्तव्यं धर्त्तं —*Daya.*; दधदन्यं धारयन् क्रामतीति दधिक्राः ; also the name of a *Deva*, वमेतन्नामकं देवम्—*Sayana*).

See Nir. II.27 and 28; *Dadhikra* is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(तत्र दधिक्रा इत्येतद् दधत् क्रामतीति वा । दधत् क्रन्दतीति वा । दधदाकारी भवतीति वा । तस्याश्ववद् देवतावच्च निगमा भवन्ति—Nir.II.27. See also IV.40.4.

2. **Dadhikravnah,** दधिक्राव्णः, of the one who pleases the custodians of knowledge (विद्याधरान् कामयते तस्य—*Daya.*); praise (स्तुति) of Dadhikra (*Sayana*).

3. **Aditih,** parents (मातापिता वा—*Daya.*); the indivisible, (or infrangible).

Dadhikra, (अखण्डनीयो दधिक्राः—*Sayana*).

Dadhikravnah, worship of the steed; praise of the horse.

4. **Marutam,** मरुतां, of the praisers (स्तोतॄणां स्वभूतं—*Sayana*).

5. **Surabhi no mukha karat,** may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3.) This verse used to be recited at the time of the *Asvamedha*, when the priests used to bring queen away from the horse (*Mahidhara*).

6. **Dadhikravnah,** praise of *dadhikra*; the ordainer of *dharma* or sacred duties (धर्मधरस्य कर्मयितुर्वा—*Daya.*).

Hymn-40

For verse 4, see Nir. II.28.

1. **Dadhikravnah,** the praise of dadhikra, the one who impels wind etc. (वाय्वादि कारगं कामयितुः—*Daya.*).

Angirasasya, of the one born in the vital breaths (अङ्गिरस्सु प्राणेषु भवस्य—*Daya.*).

Bṛhaspateh, of the great master or saviour (बृहतां पालकस्य—*Daya.*).

Jisnoh, जिष्णोः, of jisnu; of the one victorious (जयशीलस्य—*Daya.*); name of a deity—*Sayana.*

3. **Taritratah,** by the side of the transporter. (अध्वनस्तरिता—*Daya.*); along the one who conveys across the other side.

Syenasya-iva dhrajatah etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(अंकसं पादाधारम्, उरः प्रदेशं वा—*Sayana*). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, *dadhikra* sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

Griva (ग्रीवा) is derived from √गृ, to swallow or from √गृ, to call out, or from √ग्रह्, to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. *Anu santavitvat* (अनु सम्‌तवीत्वत्) is a word derived from the simple original form of *tan* (तन्) to spread. Bends of roads (पथां अंकांसि).

Panthah (पन्थाः, path) is derived from √पत्, to fall, or from √पद्, to go, or from √पन्थ्, to move.

Ankah, (अंकः, curve) is derived from √अञ्च्, to bend. *A-paniphanat* (आपनीफणत्) is a reduplicated form (intensive) of √फण्, to bound.

5. This verse is also known as the *Hansavati Rc*; also see Yv. X 24 and XII.14; Ait.Br. IV.20.1.

Aditya has been regarded as the Sun in the type dadhikra with *para-brahma*, or the supreme deity.

Hansa (हंस)—derived from √हन्, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into अहं+सः (I+he), i.e. I am that, the Supreme. Also one who destroys sins (यो हन्ति पापानि सः—*Daya.*).

Vasu, the appointer of the stations of all creatures or all men, or that which abides (वसति) at all times (सर्वदा). Also one who stays in bodies etc. (यः शरीरादिषु वसति—*Daya.*).

Hota, the sacrificer (here *agni*); the donor and receiver (दाता आदाता वा—*Daya.*).

Atithi, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire (अतिथिवत् सदा पूज्योऽग्निः—*Sayana*); an unexpected guest (अनियततिथिः—*Daya.*).

Nṛsad (नृसत्), one present among men (यो नरेषु सीदति—*Daya.*); the dweller among men; one who dwells in men as consciousness and vitality (नृषु मनुष्येषु चैतन्यरूपेण सीदतीति नृषत्—*Sayana*).

Ṛta sat (ऋतऽसत्) is he who is present in truth, or in water or in sacrifice (ऋतं सत्यं ब्रह्मयज्ञो वा तत्र सीदतीति ऋतसत् अग्निः—*Sayana*).

Vyomsat (व्योमऽसत्), the dweller in the sky; it may be wind (वायुः—*Sayana*; यो व्योम्नि सीदति—*Daya.*).

Abjah (अप्ऽजाः), born of water or in the midst of water; (उदकेषु जातः। उदकमध्ये खल्वयं जायते—*Sayana*). This refers to the rising of the sun from the ocean and again setting in the same.

Gojah (गोऽजाः), born amidst rays (गो=रश्मि, ray); or born out of the earth (यो गोषु पृथिव्यादिषु जातः—*Daya.*).

Ṛtajah (ऋतऽजाः), born of truth (यः सत्याज्जातः—*Daya.*); (born from the mantras of the Vedas—*Sayana.*); also born of truth, from being

visible by all, not invisible like *Indra* and the rest (ऋत सत्यम् । सर्वं दृश्यत्वेन सत्यजातः । न ह्यसाविन्द्रादिवत् परोक्षोभवति—*Sayana*); or born in water like electricity or lightning, or sea-fire (यद्वा, उदकेषु वैद्युतरूपेण वाडवरूपेण वा जातः—*Sayana*).

Adrijah (अद्रिजाः), cloud-born (योऽद्रेर्मेघाज्जातः—*Daya*; अद्रि=cloud, Nigh I.10); mountain-born (अद्रावुदयाचले जातः—the sun born in the eastern Udayacala mountain—*Sayana*).

On the spiritual side, the text refers to the lower self and the Supreme Self; see Ait.Br. हंस शुचिषदित्येषवै हंसः शुचिषत् (IV.20). Aditya is the Sun; more so, it represents Brahman, ऋतं सत्यमबाध्यं सर्वाधिष्ठानं ब्रह्मतत्त्वम्, the indefeasible, all regulating principle, the supreme universal spirit, the *parabrahma*, सत्यं ज्ञानमनन्तं ब्रह्म, truth, wisdom, and infinitude (ऋतं बृहत्).

Hymn-41

In this verse, though the names are two Indra (the resplendent) and *Varuna*, the venerable; both these terms refer to one and the same Supreme Reality, who alone is invoked; these invocations and praises, yielding multifarious benefits, as a cow that has gone forth to pasture furnishes milk through thousands of channels (verse 5)—सहस्रधारा पयसा मही गौः ।

6. **Paritakmyayam**, be around us (*Wilson*); परितक्म्यायाम्=परितस्तक्मानश्चो यस्यां तस्याम्—*Daya*. See Nir. XI.25 for परितक्म्या where it means *night* (किं परितकनम् । परितक्म्या रात्रिः । परित एनां तक्म । तक्मेत्युष्णनाम । तकति इति सतः) —What was the errand with regard to us ? What night ?

Paritakmya means night, because *takma* surrounds it on both sides. *Takma* is a synonym of heat, because it goes away (√तक् to go away). See X.108.1.

Surah, of the Sun (प्रेरकस्य सूर्यस्य—*Sayana*).

Dṛsike (दृशीके), for the visibility of the sun for a long time, i.e. for a long life (चिरकाल दर्शनाय चिरजीवनाय—*Sayana*).

8. **Yavayuh** (युवयुः), longing for you (युवां कामयमानाः—*Sayana*, *Daya*.).

9. Jostarah-iva, जोष्टारःइव, as servants (सेवमाना इव—*Daya*), i.e. as servants on a rich master. Also a flatterer, from √जुष्, to please.

Hymn-42

1. **Mama dvita rastram Ksattriyasya visvayoh,** two-fold is my empire, of the defence people of long and full lives (*visvayoh*, विश्वायोः विश्वं पूर्णमायुर्यस्य, तस्य—*Daya* ; विश्वायोः कृत्स्नमनुष्याधीशस्य--*Sayana*; or *visvayoh* means *entire* or the whole, here it may mean the entire military race Sayana unnecessarily translates. *Ksattriyasya*, as of these born in the *ksattriya* clan (क्षत्रियजात्युत्पन्नस्य). *Tvita* is two-fold : (according to Sayana one pertaining to earth and the second to heaven, द्विता क्षितिस्वर्गभेदेन द्वित्वापन्नं—*Sayana*) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

Visve amrta yatha nah, all the immortals are ours. (Sayana presumes that *Svarga* is a separate world over which the Supreme Being also presides, and the Svarga is inhabited by the immortal ones (अमृताः देवाः). The Supreme Being is *Varuna*, perhaps, he is also identified with *Trasdasyu* (see verse 3)—अहं (i.e. त्रसदस्युः) इन्द्रः वरुणः (am Indra and Varuna also).

2. **Krsteh,** of people.

Aham, is Trasadasyu (*Sayana*), the Supreme Lord (जगदीश्वरः—*Daya*.).

Asuryani, of clouds-like, of wicked people, (असुराणां मेघादीनामिमानि चिह्नानि—*Daya*.) असुरः = मेघः (Nigh. I.10).

4. **Sadane rtasya,** ऋतं=water (Nigh.I.12); as the abode of water; or in the final world of truth (सदने सर्वस्थित्यर्थे जगति, ऋतस्य सत्यस्य प्रकृत्याख्यस्य —*Daya*.).

Aham (अहं)=The Supreme Lord; *apah* = water or midspace.

5. **Tridhatu** (त्रिधातु), three-fold elementary state or of three sorts (त्रि प्रकारं—*Sayana*); or the entire creation, resting on three principles of *satva*, *rajas* and *tamas* (त्रयः सत्वरजस्तमांसि गुणा धारका यस्मिंस्तत् सर्वं जगत—*Daya*.).

8. **Trasadasyu,** the one of whom the wicked ones are terribly afraid of (त्रस्यन्ति दस्यवो यस्मात्तम्—*Daya*).

Daurgahe, in the very deep (दुर्गहे—*Daya.*). According to Sayana, Daurgaha is the son of Durgaha (दुर्गहः), identified as Purukutsa. Sayana refers to a parable which the mythology evolved out at a later age; Purukutsa, son of Durgaha, being a prisoner; on a certain occasion, his queen (पुरुकुत्सानी) propitiated the seven Ṛsis (सप्तर्षयः) to obtain a son to succeed his father as king in due course. The seven Ṛsis advised her to worship Varuna and Indra, and in consequence, she got a son who came to be known as *Trasadasyu.*

9. **Ardhadevam,** this refers to the Sun who lights up at a time half of the universe. Sayana refers it to Indra, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

Purukutsani, पुरुकुत्सानी, wife of Purukutsa (*Sayana*); a lady with a large mass of ills and evils (पुरूणि कुत्सानी यस्यां सा—*Daya.*).

10. **Anapa-sphurantim,** one exhibiting strong will and penetrating wisdom (दृढां निश्चलां प्रज्ञां सम्पादयन्तीम्—*Daya.*); free from any imperfection—*Wilson* (अनवहिंसिताम्—*Sayana*).

Hymn-43

Like some of the earlier hymns, this hymn also refers to Sun, his daughter Surya (dawn), Indra, Dasras and Nasatya. For *Dasras* see I.3.3; 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10; 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. **Dravat-asvam,** द्रवत्अश्वम्, one equipped with fast moving horses (द्रवन्तो द्रुतं गच्छन्तोऽश्वा यस्मिंस्तम्—*Daya.*; आशुम्—*Sayana*).

Maksu, quickly, with speed (शीघ्रम्—*Sayana*).

3. **Paritakmyayam,** at the end of night (रात्रावतीतायाम्—*Sayana*); in the creation full of jolly persons (परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टौ तस्याम्—*Daya.*).

4. **Dasra**, दस्रा, destroyers or dispellers of pain (दुःखोपक्षयितारौ—*Daya.*; दस्रा शत्रूणामुपक्षयितारौ अश्विनौ, dispeller of enemies; Asvins—*Sayana*).

Madhvi, O the creator or dispenser of sweet saps (मधुर रसस्योदकस्य स्रष्टारौ—*Sayana*).

6. **Sindhu**, river, sea or water in general.

Hymn-44

1. सचा = सच।

2. **Sangatim goh**, bringer into union (गो गवां संगमयितारं—*Sayana*), or associator of Go; Go is earth (*Daya.*); associator of the solar ray (*Wilson*), since Asvins are associated with light or the sun.

3. **Kakuhasah**, ककुहासः, all the directions (सर्वादिशः—*Daya.*); (ककुहः = ककुभः = दिक्; Nigh.I.6); large horses (महान्तोऽश्वाः—*Sayana*).

6. It refers to Purumilha and Ajamilha (उभयेषु पुरुमीळ्हाजमीळ्हेषु —*Sayana*); also later on the two Ṛsis of the hymn. To Dayananda, उभयेषु refers to king and his people.

Ajamilha (अजमीळ्ह) is one who trains goats, his children are आजमीळ्ह (येऽजान् विद्यया सिञ्चन्ति, तदपत्यानि—*Daya.*). The word exists no where else in the Ṛgveda.

For *Purumilha*, also see I.151.2; 183.5; V.61.9; VIII.71.14.

Hymn-45

1. **Mithunahtrayah**, मिथुनाः त्रयः, pairs of threes.

Trayah, wind, water and lightning (*Daya.*); three sorts of foods (*trayah praksasah*, त्रिविधाः अन्नानि;—"अशनं, पानं, खादश्च" इति हि श्रुतम्—*Sayana*. Even the term *mithuna* (मिथुन) or pair so often stands for a group of more than two; here *mithuna* represents mother, father and the son (Taittiriyas).

Drtih, leather vessel for holding water; (रसवत्पात्रं पदार्थश्चर्ममयी दृतिरित्युच्यते —*Sayana*); and cloud (Nigh. I.10); also leather vessel-like cloud (दृतिमिव वर्तमानं मेघम्—*Daya*. in verse 3).

4. **Hamsasah,** हंसासः, horses (Nigh. I.14); horses moving with the speed of swans.

Maksah, king of bees or big flies.

6. **Akenipasah,** आकेऽनिपासः, rays which always fall very close (य आके समीपे नितरां पान्ति ते किरणाः—*Daya.*).

Hymn-46

2. **Niyutvan,** strong and mighty wind (बलवान समर्थो वायुः—*Daya.*; नियुद्भिस्तद्वान्—*Sayana*).

Indra sarathih, Indra as the assistant, or as a charioteer; Indra is lightning or *vidyut* (*Daya.*).

3. **Indra-vayu,** a pair of the sun and wind; or wind and lightning; or of king and his army; or of a teacher and preacher, or of king and his minister (*Daya.*).

Hymn-47

1. **Sukrah,** shining by discipline and penance (व्रतचर्यादिना दीप्तोऽहं —*Sayana*); purified by holy acts (*Wilson*), मध्वः (gen.) = मधुम् (acc.).

Hymn-48

2. **Niyutvan,** see IV.46 2.

1. **Vipah na rayah,** like a prince, the terror of foes (शत्रूणां वेपयिता राजेव—*Sayana*); विपः—wise man (मेधावी—*Daya.*), रायः = wealth (धनानि—*Daya.*; *aryah,* businessman (वैश्यः—*Daya.*); *Candrena,* by golden or bright (सुवर्णमयेन—*Daya.*).

2. **Indra Sarathih,** the one who moves Indra in orderly way. Indra is lightning, the sun or fire.

5. Harinam, हरीणां, of men (मनुष्याणां—*Daya.*); of horses also yoked to a chariot.

Sahasrinah, thousands or numerous.

3. **Krsne vasudhiti**—krsne—krsne (the drawn, कर्षिते); *vasudhiti* (the conditions governing the motion of heavenly bodies in space—वसूनां धितिर्ययोर्यावा पृथिव्योस्ते—*Daya.*); dark nurses of wealth—*Wilson*; कृष्णवर्णे वसूनां धात्र्यौ—*Sayana.*

Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendence and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (*i*) lightning and the sun; (*ii*) king and his minister and (*iii*) teacher and preacher (*Daya.*).

Hymn-50

Bṛhaspati is the Sun; the glory of Lord in the sun, and finally, the Lord Supreme.

1. **Trisadhasthah** (त्रिषधस्थः)—Three level places, or the triad of knowledge, action and devotion (त्रिषु समानस्थानेषु कर्मोपासना ज्ञानेषु वा—*Daya.*).

Ravena, रवेण, by sound advice (उपदेशेन—*Daya.*).

Also, who abides with noise in three regions (त्रिषु स्थानेषु वर्तमानाः, रवेण एवं तिष्ठतेत्यनेन शब्देन—*Sayana*).

4. **Sapta asyah,** seven-mouthed, the seven sorts of rays are the mouth, of that one; *sapta rasmih,* the seven rays.

6. **Visvadevaya,** the universal deity; the Supreme Lord, an appellation of Bṛhaspati. *Deva* also means praise (देव शब्दः स्तुत्यर्थः—*Sayana*), and hence, he who has the praise of all (सर्वस्तुत्याय—*Sayana*); also for one who enlightens all (विश्वस्य प्रकाशकस्य—*Daya.*).

7—9. See Ait Brahmana VIII.5.24-26. Sayana interprets these verses as an authority for the indispensable employment by a prince of a Brahmana as a family priest (*purohita*) to conduct solemn rites on

his behalf. By a *Brahmana* is meant a person who is well versed in divine knowledge and leads the life of dedication.

Hymn-51

For verse I, see Nir. I.5.

I. इदम् । ऊं इति । See Nir. I.5; the letter u (उकार) is used after in the sense of 'mutual opposition' (विनिग्रहार्थ); it is also used as expletive (पद पूरण), as in इदम् (IV.51.1) and तद् (I.62.6).

1. **Divo duhitarah,** daughters of heaven, i.e. dawns.

Gatum, to the earth (पृथिवीम्—*Daya.*); the faculty to move or go etc. (गातुं गमनं गमनादि व्यापार सामर्थ्यं—*Sayana*).

Janaya, to man, to the yajamana (यजमानानां—*Sayana*).

Gaṭum kṛnavan janaya, are giving man the faculty to act (*Wilson*); they give to the offerers of sacrifice the ability to perform the acts of going and the like.

3. **Panayah,** the accomplished women (प्रशंसनीयाः—*Daya.*); traders, non-givers, churlish traffickers (वणिज इव आदातारः—*Sayana*).

Maghonih, the wives of those who have love and respect for wealth (सत्कृत धनानां स्त्रियः—*Daya.*); wealthy ones (धनवत्यः—*Sayana*).

Radhodeyaya, for liberally giving wealth (धनं दातुं योग्याय व्यवहाराय—*Daya.*).

4. **Navagve, dasagve,** nine day's rite and ten day's rite; for the one accompanying nine cows or ten cows (नवगावो विद्यन्ते यस्य तस्मै; दशगावो यस्य तस्मै—*Daya.*).

Sapta-asye, in the one who has seven vital breaths in the mouth (सप्तप्राणाआस्यं यस्य तस्मिन्—*Daya.*). Seven-mouthed Angirasas—i.e. repeating the Seven Vedic metres.

11. It has been an old practice of reciting this verse *inuudibly* every morning at day-break (*Wilson*).

Hymn-52

1. **Sunari,** a fine lady-leader; a woman of status (सुष्ठुनेत्री —*Daya.*); the conductress (of men)—*Wilson.* See also I.48.5; 8; 10; and VII.81.1 for सूनरी; for सूनर VIII.29.1 and X.115.7 and सूनरम्—I.40.4; V.34.7 rays of light (i.e. dawn). (सूनरी जनानां सुष्ठु नेत्र्युषा—*Sayana,* VII.81.1)

Asva (अश्वा) **iva**, like a mare.

Compare माता गवामृतावरी (2) with माता गवामसि (3); ऋतावरी (2) with सूनृतावरि (4), and विभावरि (6).

Ṛtavari—giver of eternal truth (बहुसत्यप्रकाशिका—*Daya.*; *Sunṛtavari,* giver of true speech (सत्यवाक्प्रकाशिका—*Daya.*); *Vibhavari,* the possessor of wide enlightenment (प्रशस्तविविध प्रकाशयुक्ता —*Daya.*).

4. **Yavayad-dvesasam,** baffler of animosities (यावयन्तं द्वेष्टारं द्वेषसं द्वेष्टारं पृथक् कारयन्तीम्—*Daya.*). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. **Gavam sarga na,** like the creations of the earth etc. (गवां पृथिवीनां सर्गाः सृष्टयः न इव—*Daya.*); like showers of rain (गवां उदकानां सर्गा न वर्षाधारा इवेयम्—*Sayana*).

Hymn-53

The hymn is devoted to the Sun, the centre of our planetary system. The Sun is *Savitṛ.* So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of Savitṛ. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the *adhidaivata* realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the *adhyatmika.* The verses 6 and 7 invoke the Savitṛ of this last realm.

1. **Chardih,** छर्दिः, dwelling (Nigh. III.4), तद् छर्दिः नः महान् उदयान् देवः अक्तुभिः—May the great Lord grant us such dwelling, such light or enlightenment every day.

2. **Pisangam drapim prati muncate,** leaves or casts off the armour of special form (विचित्रं रूपं कवचं प्रतित्यजति—*Daya.*); puts on his golden armour (हिरण्मयं कवचमाच्छादयति प्रत्युदयम्; every morning he puts on a golden cuirass—*Sayana*).

3. **Bahu asrak** (बाहू अस्राक्); puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, सृजति बलवीर्ये—*Daya.*).

5. **Trih antariksam,** (अन्तरिक्षं = अन्तरक्षयमाकाशम्—*Daya*).

(According to Sayana, *antariksa,* is divided between *Vayu, Vidyut* and *Varuna* in to three portions).

Tri rajamsi, three worlds (उत्तममध्यमनिकृष्टानि, the best, medium and the worst—*Daya.*; त्रिःपत्तरिक्षयुलक्षणान् त्रिलोकान्, the earth, the midspace, and the sky—*Sayana*).

Trini rocana, three brilliant spheres (विद्युत् भौतिक सूर्यरूपाणि ज्योतींषि —*Daya*); the regions of *Agni, Vayu* and *Surya*—*Sayana.*

Tisrodivah, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (प्रकाशान्—*Daya.*); the *lokas* of Indra, Prajapati and Satya Loka (*Sayana*).

Tisrah prthivih, the three divisions of earth,—land, water and air (त्रित्वावान्तरभेदान् लोकान्—*Sayana*).

Tribhih vrataih, by three types of rules (नियमैः—*Daya*); i.e. distributing heat, rain and cold (उष्णवर्षहिमाख्यैः—*Sayana*).

Hymn-54

This hymn again invokes the Creator, the *Savitṛ*. On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. **Suvasi,** from *su* to bear or bring forth, thou engenderest (*Sayana*). From the same *su,* we have *suvatat* (सुवतात्—verse 3), suvati (सुवति — verse 4) and again suvasi (सुवसि — verse 5). Dayananda translates *suvasi* as thou impelest (सुवसि प्रेरयसि, सुवतात् प्रेरय).

Anucina jivita, successive existences, as father, son, grandson and so on (जीवितान्यनुक्रमयुक्तानि—*Sayana*; यान्यनुचरन्ति तानि जीवितानि—*Daya.*). See also Yv. XXXIII.54.

5. **Yatha-yatha patayantah vi-yemire,** in the like manner at thy command they stayed (*Wilson*); (पतयन्त: पतिरिवाचरन्त: ; वियेमिरे विशेषेण नियच्छन्ति —*Daya.*; यथायथा पतयन्त: गच्छन्त: त्वां वियेमिरे विनियम्यन्ते त्वया—*Sayana*).

Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and svasti (3); Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5); Dyava-pṛthivi and Ahibudhnya (6), Aditi, Mitra, Varuna and Agni (7); Usas (9); and Savitṛ, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

Hymn-56

1. **Dyava-pṛthivi,** a pair of the sun and earth (*Daya.*).

2. **Devi,** shining (देदीप्यमाने); *aminati* (अमिनती), unharming (अहिंसके), *uksamane*, sprinkling with happiness (सर्वान् प्राणिन: सुखै: सिञ्चमाने); *ṛtavari*, possessing truth (बहुधृत सत्यं विद्यते ययोस्ते—*Daya.*; *ṛta* is also water or sacrifice); *adruha*, not opposing or violent (अद्रोग्धव्ये); *devaputre*, having learned people as sons (देवा वि॰ांस: पुत्रा ययोस्ते); *netri*, leaders or investigators (नयनकर्त्र्यौ).—*Daya.*

Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The Grhya Sutras recommend the verses to be recited at the time of ploughing. *Ksetrapati*

the landlord, *sunasira*, the servants of the landlord, *sita*, furrow are typical agricultural terms.

1. **Ksetram,** क्षेत्रम्, abode; the word is derived from √क्षि, meaning to dwell,—the *ksetra-pati* is thus the protector or supporter of the dwelling place. (Nir.X.14).

"We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)"—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √मृल् means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us

The verb √मृलय् means to protect or to worship. Some authorities think that the two words मधुमन्तं (rich in honey) and मधुश्चुतं (distilling honey) have tautology (समानाभिव्यवहार) in them, just as in हिरण्यरूप: स हिरण्यसंदृग् (golden in form, he is golden in appearance (II.35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मण्डूका इवोदकान् मण्डूका उदकादिव (X 166 2), or "as from water the frogs" and "as frogs from water".

5. **Sunah** (शुन:) means wind, so called because it moves quickly in the atmosphere; *sirah* (सीर:) means the sun, from moving √सृ ; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (शुनासीरौ क्षेत्रपति-भृत्यौ) instead of the pair of wind and the sun.

7. **Sitam,** furrow (भूमिकर्षिकां—*Daya.*). See Yv. XII.69-72.

8. **Sunam,** happily (सुखम्—*Daya.*).

Phalah, फाला: ploughshares.

Kinasah, कीनाशाः ploughmen (कृषीवलाः—*Daya.*).

For verses 7 and 8, see Av. III.17.4 and 13.

Hymn-58

For verses 1, 3 and 8, see Nir. VII.17, XIII.7 and VII.20.

For the whole hymn, see Yv. XVII.89-99.

1. **Samudrat urmih madhuman ut arat,** the wave rich in honey, has arisen from the ocean. According to the Nirukta, this is regarded as referring to the sun (VII.17). The sun rises, indeed, from the oceans and from the waters (समुद्राद्ध्येषोऽद्भ्य उदेति—Kausitaki Br. XXV.1) as we have this Brahmana quotation.

Dayananda, on the other hand, translates *samudrat* as from the interspace (अन्तरिक्षात्; Nigh. I.3).

Amsuna, by the sun; *ghṛtasya,* of water.

The verse refers to the mystic name of *ghṛta* (घृत), it is the tongue of Nature's bounties and the navel of ambrosia.

Sayana has given various shades of meaning to this verse, according to the signification one gives to *samudra*; (*i*) as that in which the worshippers delight, i.e. sacrificial fire (संमोदन्तेऽस्मिन्यजमानाः इति वा समुद्रोऽग्निः पार्थिवः) or (*ii*) that from which waters rush (समुद्रद्रवन्त्यापोऽस्माद् इति व्युत्पत्त्या वैद्युतोऽग्निः) i.e. the celestial fire or lightning.

Urmi in the first case may imply reward or consequence. (ऊर्मिः—ऊर्मिवदुपर्युपरि उद्भूतः); in the latter case, rain; and in the latter sense of *urmi, samudra* may have one of its more ordinary meanings, *antariksa* or firmament. *Samudra* may imply, etymologically, the udder of a cow, whence flows milk, *samudravati,* from which comes *urmi,* ghee or butter.

2. Here again a reference to *ghṛta,* which is the name of clarified butter also. Here in this verse, we have a reference to the four-horned Brahma (चतुःशृङ्गः), which is elaborated in the verse 3. The four horns are the four Vedas (*Daya.*).

Gaurah, fair-complexioned; one who is fond of divine speech and good learning (यो गवि सुशिक्षितायां वाचि रमते सः—*Daya.*); gaura = yajna (*Mahidhara*).

Avamid gaura etat—The fair complexioned deity perfects this rite (*Wilson*). According to Sayana, the verse applies to *Agni* as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline :

(*i*) As applied to *yajna* (the Aditya) : the four horns—the four Vedas; the three feet—three daily sacrifices (morning, midday and evening) ; the two heads — two ceremonies—*Brahmaudanam and Pravargya* : according to the Nirukta—the prayaniya (प्रायणीय) and the udayaniya (उदयनीय); the seven hands—the seven metres (candas, Gayatri etc.); the three bonds—mantra, kalpa and Brahmana i.e. the prayer, the ceremonial and the rationale.

(*ii*) Another way, applied to yajna: the four horns—the four priests, the Hotṛ, Udgatṛ, Adhvaryu and Brahma; the three feet—the three Vedas, the Ṛk, the Saman and the Yajus; the two heads—the Havirdhana and Pravargya rites; the seven hands—the seven metres or the seven priests; the three bonds—the three daily sacrifices.

(*iii*) As applied to *Aditya*, the Sun : the four horns—the four cardinal points of the horizon : east, south, west and north; the three feet—morning, noon and evening; the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh); the three bonds—the three regions, earth, mid-air and heaven.

(*iv*) As applied to grammatical speech : the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases; three bindings—the three numbers, singular, dual and plural.

The Nirukta (XIII.7) favours the details outlined under the head (*i*).

4. The *Panis*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the ghee (घी) was deposited in the cow are milk, curd and butter, of which Indra engendered (जजान) milk, Surya butter and the gods (देवासः) fabricated (ततक्षुः) curds from the shining (वेनत्), that is Agni.

According to Dayananda, *gavi* is 'in the divine speech'; *ghṛta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. **Samudrat,** from the mid-air (अन्तरिक्षात्—*Daya.*); *Satavrajah* (शतव्रजाः), innumerable movements (अपरिमित गतयः—*Sayana*), *etah*, i.e. showers of water (आपो घृतधारा वा—*Sayana*).

Vetasah, produced out of waters, fire or lightning (वेतसः अप्संभवोऽग्निर्वैद्युत—*Sayana*); lovable (कमनीयः—*Daya.*).

6. Sayana utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

Dhenah, enlightened speech (विद्यायुक्ता वाचः—*Daya.*); words, texts flowing like rivers (धेनाः प्रीणयित्र्यो नद्य इव—*Sayana*).

Antarhṛda manasa puyamana, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमध्यगतेन चित्तेन —*Sayana.*; अन्तः स्थितेनात्मना शुद्धेनान्तःकरणेन पवित्रता कुर्वाणः—*Daya.*).

7. **Kasthah bhindan urmibhih pinvamanah**—काष्ठाः, limitating circles (मर्यादाभूतान् परिधीन्—*Sayana*); banks like the directions, or directional boundaries (दिश इव तटीः—*Daya.*).

Ghrta, water; *sindhoh iva*, like a river (sindhu may be *antariksa* also).

10. **Ghrtasya dhara,** the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाचः—*Daya*).

Su-stutim gavyam ajim—the sacred praise, the source of herds of cattle; *gavyamajim* the number or collection relating to cattle, —*Sayana*), function in relation to well-known speech—गव्यं गवे वाचे हितं व्यवहारम्—*Daya.*); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.

NOTES ON BOOK No. 5

Hymn-1

For verse 2, see Nir. VI.13.

1. उपासम्=उषसम् (अन्येषामपि०—Panini VI.3.136).

See Yv. XX.24.

Prati dhenum iva ayatimusasam, as the cow is awakened in the morning by the calf and men by day-break. (*Mahidhara*)

Yahva iva pra vayamujjihanah, as large birds springing from the branches of the trees, or as the largest birds from their nests (*Mahidhara*). (यह्वा इव—महान्तो वृक्षाः, like large trees; वयां शाखां, branches; उज्जिहानाः —त्यजन्तः;springing from; leaving—*Daya.*; वयां वृक्षशाखां—*Mahidhara*).

2. **Rusat,** this is a synonym of colour; it is derived from the root √ रुच्, meaning to shine: the "brilliant strength of the kindled one has been seen." (Nir. VI.13) (समिद्धस्य प्रदीप्तस्य, रुशत् रूपं, अदर्शि दृश्यते, पाजः बलम् —*Daya.*).

3. **Yad-im ganasya rasanamajigah**—when he has seized the rope of the company; that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—(गणस्य समूहस्य, of a group—*Daya.*; संघात्मकस्य जगतः—*Sayana*; रशनां रज्जुमिव व्यापारप्रतिबन्धकं, तमः—*Sayana*; अजीगः भृशं गिरति —*Daya.*).

Uttanam, one proceeding in the upward direction, ऊर्ध्वंगामिनीम —*Daya.*; recumbent,—*Wilson*; ऊर्ध्वतानामुपरि विस्तृताम्—*Sayana*).

4. **Virupe,** antiform (विरुद्धस्वरूपे—*Daya.*); multiform or of various forms (नानारूपे—*Sayana*); being in the fem. dual it may represent the heaven and earth—द्यावापृथिव्यौ।

6. सुरभा उ=सुरभौ—ऊँ इति।

Surabhau, fragrant (सुगन्धिते—*Daya.*); in two fragrant places.

Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touch-wood, which retain fire; this refers to the Vedic process of attrition; the fire thus generated is the child; the father is perhaps the *yajamana*. The mother does not spontaneously give it up to the father until forced by attrition; till then, also, the priests do not behold it but they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana*, referring to *Raja Tryaruna*, the son of *Trivṛsna* of the race of Iksvakus, and the Purohita *vṛsa*, the son of Jara. The Raja and the Purohita (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a Brahmana boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of Iksvakus, who decided the matter against the priest. Thereupon, Vṛsa, the priest restored the dead boy to life by reciting the prayer known henceforth as *Varṣa Saman* (स ऋषिर्वार्षेणसाम्ना तं कुमारमुदजीवयत्—*Sayana*). The whole incident, however, annoyed the priest, Vṛsa Ṛsi, who cursed the Iksvakus for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this Iksvakus invoked the presence of the priest; and pleased with this, the Ṛsi with the same *mantra* restored the fire to them. The story is given in the Tandya Brahmana, and the Bṛhad-devata, where we read thus also : "*Vṛsa* being propitiated sought for the heat of the fire in the King's house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse" (*kam etam tvam*, V.2.2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*. V.2.9) the fire suddenly flamed up, repelling

him who approached and illuminating what was already bright; and it burned the Pisaci where she sat." (*Bṛhad.* V.19-22)." The entire legend is a concoction of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one's enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. **Sunah-sepam,** to one indulging in worldy enjoyments and sensual functions (सुखस्य प्रापकमिन्द्रियारामम्—*Daya.*).

Yupat, from the simple or complicated bindings (मिश्रितादमिश्रिताद् बन्धनात्—*Daya.*); (शुनश्चिच्छेपं=शुनःशेपम् चित् ।)

Pasan, bondages (बन्धनानि—*Daya.*).

9. **Mayah,** fraudulent intellect (छलादियुक्ताः प्रज्ञाः—*Daya.*).

12. **Tuvigrivah,** a charming damsel with health and vigour, or the one with strong neck (बहुबलयुक्तः सुन्दरी वा ग्रीवाः यस्य सः—*Daya.*).

In this verse, we have a repetition of बर्हिष्मते मनवे शर्म with a slight variation as हविष्मते for बर्हिष्मते ।

Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival* nouns.

Agne—O adorable lord, fire, a learned person (कृतविद्याभ्यास—*Daya.*).

Varunah, venerable, one who binds the undesirable and unwanted malevolents (दुष्टानां बन्धकृच्छ्रेष्ठः—*Daya.*).

Mitrah, one who measures, a friend (सखा—*Daya.*).

Indrah, the resplendent, the giver of prosperity (ऐश्वर्यदाता—*Daya.*).

2. **Tvamaryama bhavasi yatkaninam**—You are the Lord of Justice or Aryaman in relation to maidens (*Aryama*—न्यायाधीश:—*Daya.*; *Kaninam*, to maidens, to the charming (कामयमानानां—*Daya.*); also you are the regulator of the ceremony (*aryaman*=nuptial fire—सर्वेषां नियमितासि —*Sayana*).

Dampati Samanasa Krnosi—You make husband and wife of one mind (विवाहितौ स्त्रीपुरुषौ समानमनस्कौ दृढप्रीतौ कृणोषि—*Daya.*).

Guhyam nama, mysterious name (रहस्यं नाम—*Daya.*); according to Sayana, the term refers to Vaisvanara, meaning the friend of all men; a name of fire; or a person belonging to the universal brotherhood.

Gobhih, with milk products (गोभि: । विकारे प्रकृतिशब्द: । गोविकारै: क्षीरादिभि: —*Sayana*); of sense organs (speech etc. वागादिभि:—*Daya.*).

3. **Gonam,** of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

Tena pasi guhyam nama gonam—you cherish the mysterious name of the waters (तेन गोनाम् उदकानां गुह्यं नामानि पासि रक्षसि—*Sayana*).

7. **Abhasastim,** accuser or caluminator; to the one who tortures from all sides (अभितो हिंसाम्—*Daya.*).

जहो=जहि (अत्र द्वयच्योतस्तिङ इति दीर्घ:—Panini VI.3.134).

9. **Ava sprdhi pitaram yodhi vidvan putrah yah te**—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. **Bhuri nama vandamano dadhati,** glorifying thee, he offers the copious oblation (Nama, नाम=नामकं हवि: also त्वदीयं नाम—*Sayana*; संज्ञां—*Daya.*), *Vandamaneh*=स्तुवन् (*Daya.*); praising your various names, he offers oblations.

12. **Agah,** offence (आग: अपराध:—*Daya.*).

Yamasah, the directed ones (यामास: गन्तार: स्तोमा:—*Sayana*); the encomiums; disciplines consisting of *yama* and *niyama* (यानास: यमनियमान्विता:—*Daya.*).

For *yama* (restrainsts) and niyama (observances), see Patanjala Yoga Sutras, II.29 and 32.

Hymn-4

1. **Prtasutih martyanam,** hosts of (hostile) men; the army of men (पृतुसुती: सेना: मर्त्यानां मरणधर्माणां शत्रूणाम्—*Dava.*).

3. **Visam vispatim,** lord of people (विशां प्रजानां विश्पति प्रजापालकम्—*Daya.*); the wise lord of human beings (*Wilson*). Compare with *vasupatim vasunam* (verse 1).

Ghrtaprstham, cherished with the oblations of butter, (*ghrta*= butter; and also water; घृतपृष्ठं घृतमुदकाज्यं पृष्ठ माधारे यस्य तम् the one whose base is butter or water—*Daya.*).

6. **Vayah Krnvanah tanve svayai,** appropriating the sustenance to your own person; *tanu* in also son, or the *vajamana* in that relation. (वय: जीवनं कृण्वान: तन्वे शरीराय स्वायै स्वकीयाय—*Daya.*; वय: अन्नं, food or sustenance—*Sayana*).

8. **Trisadhastha,** the abider in three regions (of earth, midspace and heaven—(त्रिषु क्षित्यादिषु स्थानेषु स्थित हव्यम्—*Sayana*; pertaining to one who does impartial justice to three—his people, servants and own relations—त्रिभि: प्रजाभृत्यात्मीयैर्जनै: सह पक्षपातरहितस्तिष्ठति, तत्सम्बुद्धौ—*Daya.*).

Sarmana trivaruthena pahi, cherish us with triply-protected felicity (शर्मणा); *sarman* also means a house, (शर्मणा गृहेण—*Daya.*,); and then, the phrase would mean—protect us by or in a three-rooted, or three-storied dwelling (त्रिच्छदिष्केण गृहेण न: पाहि रक्ष—*Sayana*).

Trivaruthena may also mean by the three-seasonal favours (prosperity through rainy, winter and summer seasons, त्रिषु वर्षाहेमन्तग्रीष्मसमयेषु वरुथेन वरेण—*Daya.*).

10. **Amrtatvam,** immortality, perhaps through the unbroken succession of descendants (संततयविच्छेद लक्षणम्—*Sayana*; अमृतत्वं मोक्षभावम्

—*Daya.*). Sayana quotes a line from Tait.Br. प्रजामनुप्रजायसे तदु ते मर्त्यामृतम् I.5.5.6; i.e. (when progeny is born after progeny, that verily is the immortality of your mortality).

The verses 10 and 11 are cited in the *Putra-Kamesthi* (पुत्रकामेष्टि) sacrifice, i.e. in the one for obtaining sons (Asva. Srauta. II.10).

Hymn-5

1. Three epithets of fire—*agni* (adorable), *susamiddha* (the well-kindled, सुप्रदीप्तम्) and *jatavedas* (one pervading through all born-things, जातवेदसे—जातेषु विद्यमानाय—*Daya.*).

2. **Narasamsah**, the one praised by men in general (नरैः शंसनीयोऽयमग्निः—*Sayana;* यो नरैः प्रशस्यते—*Daya.*).

Madhuhastah, sweet-handed, or one notable amongst the sweet-handed (मधुहस्तेषु साधुः—*Daya.*).

3. **Ilitah** (ईलितः), the one praised, honoured or adored (स्तुतः सन्—*Sayana*; प्रशंसितः—*Daya.*).

4. **Urnamradah**, soft as wool (ऊर्णं कम्बलवत् मृदु हे बर्हिः—*Sayana;* refers to grass or *Barhis, Poa Cynosuroides* (*Wilson*); anointing or rubbing with the help of servants or protecting persons (य ऊर्णं रक्षकैर्मृदनन्ति—*Daya.*).

7. **Vatasya patman**, on the path of the wind (पत्मन् पतन्ति यस्मिन्मार्गे तस्मिन्—*Daya.*); or with the swiftness of the wind (पत्मन् लुप्तोपमैषा । वायुगमनसदृश गमनार्थम्—*Sayana*); or through the firmament, (वातस्य पतनसाधनेऽन्तरिक्षे गच्छन्तौ—*Sayana*).

8. **Ila, Sarasvati and Mahi,** see earlier notes on I.13.9; 31.11; 142.9 etc., the three goddesses (तिस्रः देवीः).

10. **Vanaspate,** O the protector of forests (वनस्पपालक—*Daya.*). Here *Vanaspati* might represent *Agni* or fire, as identified with sacrificial post or *yupa* or the deity presiding over it (यूपाभिमानि देव—*Sayana*).

Guhya namani, the secret names or secret forms, (नामानि नामकानि रूपाणि—*Sayana*).

11. **Svaha,** the truthful speech (सत्यावाक्—*Daya.*).

This word has several meanings (i) to give an oblation, with the final utterance of the term *Svaha*, स्वाहा (स्वाहा करोमि इति शेषः); to give a good offering (सु+ग्राहुतं करोमि); a praise (स्वाहाः कृतेः स्तुतिः—*Sayana*). Svaha is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) : Consecrations by saying *Svaha* (hail!). They are so called because the word Svaha (स्वाहा) is uttered in them; or speech herself said 'well ho!" (स्वा वागा हेति वा), or one addressed himself, or one offers oblation unsecrated with "*Svaha*" (hail); see Ṛv. X. 110.11 : Yv; XXIX.36; Av. V.12.11—ग्रस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः—May the gods eat the oblation consecrated with the utterance of "स्वाहा Swaha" (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

Hymn-6

1. **Astam,** the one who is the shelter or asylum of all (सर्वेषां गृहवद् ग्राश्रयभूतम्—*Sayana*); the one utilized or evoked (ग्रस्तं प्रक्षिप्तं प्रेरितम्—*Daya.*). See also Yv. XV.41.

2. See also Yv.XV.42.

6. **Pro tye agnayah agnisu visvam pusyanti varyam**—These fires cherish (or nourish—पुष्यन्ति) all that is precious; they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (*Wilson*).

Hinvire, spread widely (वर्धयन्ति); *invire*, pervade (व्याप्नुवन्ति—*Daya.*)

7. **Ye patvabhih safanam vraja bhuranta gonam**—They seek postures of the hoofed cattle. *Patvabhih* = पतनैः = by fallings (गमनैः—*Daya.*); vraja = वेगान्, speeds. Those rays which by fallings wish for or proceed to the herds of hoofed cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (*Wilson* and *Sayana*).

9. **Ubhe darvi,** the two ladles, perhaps juhu (जुहू) and upabhṛta (उपभृत्), used for pouring the melted butter upon the fire—see Yv. XV.43.

Hymn-7

1. **Urjah,** of the one with strength and bravery (बलस्य, पराक्रम—युक्तस्य—*Daya.*); also water (ऊर्जम्=ओजः=तेजः=उदकम् or water—*Mahidhara*).

Urjah-naptre, grandson of water, i.e. fire (water's son is fuel and fuel's son is fire).

3. **Ṛtasya rasmima dade,** assumes the radiance of Ṛta (eternal law or truth or rite. Sayana accepts the solar ray that is the apprehender or absorber (ग्राहकम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकं तेजः, स्वीकृतवान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (ऋतस्य यज्ञस्य रश्मिं रश्मिवत् ग्राहकं स्तवं आददे स्वीकरोति —*Sayana*).

5. **Bhuma prstha iva ruruhuh,** many (भूमा) or much on the back. According to Sayana, *bhuma* signifies off spring or that which is many (बहुभवतीति भूमापत्यम्). According to Dayananda, the word means, "of the earth" (भूमा पृथिव्याः).

Prstheva, like the backs of the father (पृष्ठेव पितुः पृष्ठ-देशानिव, as boys mount upon the fathers side so do the flames, यथा पितुरङ्कमारोहन्ति, तद्वत् —*Sayana*).

7. **Dhanva aksitam data na dati a**—Here *dhanva* is a place without water (धन्व निरुदकप्रदेशम्—*Sayana*; midspace (धन्व अन्तरिक्षम्—*Daya.*; also Nigh. I.3).

ष्मा = स्म (निपातस्य चेति दीर्घः)।

Aksitam, tossed over with grass, timber and the like (तृणकाष्ठादिभिराक्षिप्तम्—*Sayana*); one who is uninjured from all sides (समन्तादनिष्टमिव —*Daya.*).

Hirismasruh, one with a golden beard (हिरण्यमिव श्मश्रूणि यस्य सः —*Daya.*).

Sucidan, शुचिद्रन्, the one with pure teeth (शुचयः पवित्रा दन्ता यस्य सः —*Daya.*).

8. **Sucih sma yasma atrivat pra svadhitiva riyate,** Sayana translates *Svadhiti* as an axe (परशुरिव छिन्दन्); Dayananda as one who holds *vajra*, or adamantine stone (वज्रधर इव Nigh. II.20, स्वधितिः=परशुः=वज्रः). *Atrivat*, like an atri (or one free from triple calamities); or it may mean an *eater* or devourer, or an animal eating grass (अत्ति तृणमित्यत्तिः पशुः । स इव । स यथा तृणानि खादमानो गच्छति तद्वत्—*Sayana*). According to Wilson, *atrivat* applies to the *yajamana* and *svadhiti* to agni.

10. **Isah,** इषः, desires or aspirations (*Daya.*; इषः एष्टॄन्—*Sayana*).

Nṛn, नॄन्—men adept in discipline, law and order (नीतियुक्तान् मनुष्यान् —*Daya.*); encountering and opposing men (विरोधिनः—*Sayana*).

Sasahyat, repeated two times for respect (पुनरुक्तिरादरार्था—*Sayana*; मन्त्रोभयत्राभ्यास दीर्घः—*Daya.*); may Atri (the one always active, सततं पुरुषार्थी —*Daya.*) overcome hostile (दस्यून्) men (नॄन्).

Hymn-8

Sayana considers *Isah* (इषः) as the Ṛsi or seer of this hymn (an epithet of the seer *Atri*), in which every verse begins with *Tvamagne* (त्वामग्ने).

2. **Jaradvisam,** poison, or hostile to the old or decayed (जरद विनष्टं शत्रुरूपं विषं यस्य तम्—*Daya.*); the pervader or consumer of old trees; or that by which water is dried up (जरद्विषं जरतां वृक्षाणां व्यापकं जीर्णोदकं वा—*Sayana*).

7. **Abhi jrayansi parthiva vi tisthase**—*Jrayansi*; speedy works or actions (जयांसि वेगयुक्तानि कर्माणि—*Daya.*); foods (ज्रयांसि अन्नानि—*Sayana*); **Parthiva,** born of earth, or pertaining to earth (and hence, the trees, पार्थिवा पार्थिवान् वृक्षान् or it may be an epithet of *jryansi*, earthly eatables—पार्थिवानि चरुपुरोडाशादिकानि—*Sayana*).

Hymn-9

1. **Jatavedas,** one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—*Sayana.*

(1. जातमुत्पन्नं चराचरं भूतजातं वेत्तीति जातवेदाः;

2. जातानि स्थावरजंगमात्मकानि एनं विदुरिति जातवेदाः;

3. वेद इति धननाम—Nigh. II.10; जातं सर्वं वेदो धनं यस्मा सो जातवेदाः).

2. **Ksayasya,** of space, abode (निवासस्य—*Daya.*); the abode of the fruit of good works (क्षियन्ति निवसन्त्यस्मिन् स्वर्गसाधनफलानीति क्षयः—*Sayana*).

4. **Putro na hvaryanam,** like the son of the crooked-going.

According to Sayana, it refers to a young snake (ह्वार्याणां कुटिलं गच्छतां सर्पाणां; न पुत्र इव बालसर्प इव शिक्षित बालाश्व इव वा); or again, it may mean the colt of rearing and plunging horses, of those not broken in (आस्कन्दितानि गतिविशेषण वक्रगमनामश्वानां etc.); crooked-going (कुटिलानाम्—*Daya.*).

पुरू = पुरु (संहितायामिति दीर्घः)।

5. ध्मातरी = ध्मातरि।

Yadamiha trito divi upa-dhmata iva dhamati. Here *trita* refers to three regions, and hence, spread in the three regions; or having gone beyond the three regions. (त्रितः संप्लावकः) or efficient conveyer.

Dhmata, blower (धमनकर्त्ता—blower or conch etc.) or one who fans or blows fire by bellows (कर्मारो यथा भस्त्रादिभिरग्निं संवर्द्धयति तद्वत् स्वात्मानं वर्धयतीति—*Sayana*).

As the fire blazes from the blast of the blower (शिशीते ध्मातरि); like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.

Hymn-10

1. Cf Samaveda I.81 (with slight variation in the text of the second half of the stanza).

2. **Krana,** क्राणा = कुर्वन् (driving away the disturbers of sacred rites).

3. **Gayam,** गयम्, = it is a dimunitive or *apatya* term; (Nigh.II.2); also, wealth (Nigh. II.10); a dwelling, abode or house (Nigh.III.4).

Maghani, wealth (धनानि—*Daya.*); Nigh. II.10.

Hymn-11

1. **Bharatebhyah,** for the Bharatas; for the sustainers (धारणपोषणकृद्भ्यो मनुष्येभ्य:—*Daya.*); for the priests (भरतेभ्य: ऋत्विग्भ्यस्तदर्थम्—*Sayana*).

For modifications of Bharata, see also

भरत:	— VI.16.4;	भरतम्	I.96.3
भरतम्	— I.109.7;	भरतस्य	III.53.24; VII.8.4
भरता:	— III.33.11; 12; VII.33.6.		

Ghṛtapratikah, like well-purified butter (*Wilson*); fed with pure butter (घृतप्रतीक: घृतेन प्रज्वलिताङ्ग:—*Sayana*; घृतमाज्यमुदकं वा प्रतीतिकर यस्य स:, the one fond of butter or water—*Daya.*).

Divispṛsa, one who touches sky with flames (अभ्रंलिहेन तेजसा युक्त: —*Sayana*; यो दिवि प्रकाशे स्पृशति तेन—*Daya.*).

2. **Tri-Sadhasthe,** in the space, abode or place associated with three (त्रिभिस्सहस्थाने—*Daya.*; **Samidhire,** have first kindled in three places, that is, as in the three fires : Ahavaniya, Garhapatya and Daksina. (आहवनीयादि लक्षणेन त्रिप्रकारेणानेन सह तिष्ठतीति त्रिषधस्थ:—*Sayana*).

3. **Jayase matroh,** born of two mothers, i.e. of two sticks of attrition (मात्रो अरण्यो:, जायसे प्रादुर्भूतो भवसि—*Sayana*); having been instructed

by respectable like mothers, teachers and preceptor (मान्यो: मातृवन्मान्यकारकयोर्विद्याचार्ययो:—*Daya.*).

Udatistha vivasvatah, thou hast sprung from the devotion of the householder. Vivasvatah=yajamana from *vi*, abiding *vasata*, the chamber where the *agnihotra* and other fire rituals are celebrated (विवस्वतः अग्निहोत्राद्यर्थं गृहे विशेषेण वसतः यजमानात् उदतिष्ठः उदितोऽभव—*Sayana*).

Dayananda translates *Vivasvatah* as from the Sun.

6. See Yv. XV.28 also.

Angirasah, in the disciplines of knowledge (प्राणा इव विद्यासु—*Daya.*); **guha,** in the super-cavity of intellect (बुद्धौ—*Daya.*).

Hymn-12

1. **Praticim,** the former, the usual (पश्चिमां क्रियाम्—*Daya.*; अभिमुखी —*Sayana*).

2. **Ṛta** and **Ṛtasya dhara**—here *ṛta* stands for truth, praise, and water, all the three, (ऋतं स्तोत्रं, ऋतस्य उदकस्य; द्वयेन च, सत्यानृताभ्यां यत् किंचिद् वैदिकं कृत्यम्—*Sayana*).

To Dayananda, ऋतं सत्यकारणं, ऋतं सत्यं ब्रह्म; ऋतस्य सत्यस्य विज्ञापिका:, द्वयेन कार्यकारणात्मकेन, ऋतं उदकम् ।

Dvayena, with both (truth and untruth—*Sayana*; cause and effect—*Daya.*).

4. Wilson gives an alternative interpretation : Who are they that confine their foes ? Who are they that preserve me from uttering untruth ? Who are they that vindicate people from calumny ?—they are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state.

Hymn-13

For verse 4, see Nir. VI.7.

4. **Sapratha,** means broad, all round (सप्रथाः सर्वतः पृथुः—Nir. VI.7) —O Agni, thou art broad all-round.

Hymn-15

2. **Ṛtena,** by truth, by God (सत्येन परमात्मना वा—*Daya.*); by praises (स्तोत्रेण—*Sayana*).

Ṛtam, truth, the eternal cause or law; truth embodied fire (सत्यरूपमग्निम्—*Sayana*).

Dharayanta, hold (धारयन्ति), also withhold or detain (*Wilson*).

Parame vyoman, in the best place; also thus the fire altar; also best pervading one (प्रकृष्टे व्यापके—*Daya.*).

Nanaksuh, attain or obtain (प्राप्नुवन्ति—*Daya.*; अभिप्राप्नुवन्ति—*Sayana*). Cf Nigh. II.14.

Jataih ajatan, the unborn with the born; according to Sayana, the *unborn* are gods (अजातान् देवान्) and the born are men or priests (जातैः मनुष्यैर्ऋत्विग्भिः) ।

3. **Amhoyuvah tanvah tanvate vi,** enjoy forms exempt from defect; they who remove the sins (येंऽहोपराधं युवन्ति पृथक् कुर्वन्ति ते); effect the extension of their own persons or bodies (तन्वः शरीरस्य मध्ये तन्वते विस्तृणन्ति —*Daya.*; तन्वः स्वास्तनूः अंहोयुवः अंहसा वियोजिकाः वितन्वते विस्तारयन्ति—*Sayana*).

Vayah, life (वयः जीवनम्—*Daya.*; the sacrificers who offer food etc. as oblations (वयः हवीरूपमन्नं प्रयच्छन्ति ते यजमानाः—*Sayana*).

4. **Vayo-vayo,** every life (कमनीयं जीवनं जीवनम्—*Daya.*); every kind of food (वायोवः सर्वमन्नम्—*Sayana*).

5. **Tayuh,** a thief (तायुः तस्करः ; चोरः).

Atrim, to the protector (अत्रिं पालकम्—*Daya.*).

Aspah, be propitious (अस्पः प्रीणाय).

Mahah raye citayan, considering (the means of acquiring) great riches.

Guha, secret place; in the intellect (बुद्धौ—*Daya.*).

Padam, foot-prints (पदचिह्नम्—*Daya.*;) (stolen) articles (पदं द्रव्यं —*Sayana*).

(तायुः न तस्करो यथा गुहायां द्रव्यं धारयन् रक्षति तद्वत् महते धनलाभार्थं सन्मार्गं प्रकाशयन् —*Sayana*).

Secure receptacle is *guha,* the inner cavity in conscience of the *ṛṣi,* in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

Hymn-16

1. **Prasastibhih,** by praises (प्रशस्तिभिः प्रशंसाभिः—*Daya.*); cf. Samaveda, I.88; *prasastaye,* for the praises).

2. **Bhagah,** the sun (भगः सूर्यः—*Daya.*).

4. **Yahvam na,** like the great sun (यह्वं महान्तं सूर्यं, न इव—*Daya.*).

Hymn-17

1. **Puruh,** the rational man (पूरुः मननशीलो मनुष्याः—*Daya.*); the man, the worshipper (पूरुः मनुष्यः स्तोता—*Sayana*).

2. **Vidharman,** O, the one assigned with specific duties, O, the performer of various functions, (विधर्मन्, विशिष्टो धर्मो यस्यासौ विधर्मास्तोता, तस्य संबोधनम्—*Sayana*; विशेष धर्मानुचारिन्—*Daya.*).

3. **Asya vasa u arcisa,** by his lustre, verily the sun is luminous (अस्य वै असौ ऊं इति the *pada patha*; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (अग्नेः प्रभया आदित्यः अर्चिष्मान् भवति—*Sayana*).

5. **Sagdhi Svastaye,** be alert or competent or prepared for our prosperity (समर्थोभव सुखाय—*Daya.*). For prosperity means the wealth

consisting of *Ksema*, cattle etc. (स्वस्तये क्षेमाय पश्वादि लक्षणस्य धनस्य क्षेमार्थं शग्धि त्वां याचे—*Sayana*).

Hymn-18

1. Cf. Samaveda I.85, with a difference in reading.

Rk, reading विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति; (he who, immortal, desires the oblations of mortals).

Sama reading विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धति (in or upon all that which is immortal, mortals offer oblations—*Wilson*).

2. **Dvitaya,** to the one who has been receiving knowledge since two births (द्विताय द्वाभ्यां जन्मभ्यां विद्याय प्राप्ताय—*Daya.*); the son of Dvita (द्वितपुत्राय —*Sayana*).

Mrktavahase, मृक्तवाहसे, for the conveyer of pure oblations to gods, (मृक्तं शुद्धं हविर्देवेभ्यो वहति प्रापयतीति मृक्तवाहाः—*Sayana*); for the one who receives true spiritual knowledge (मृक्तवाहसे शुद्धविज्ञानप्रापकाय—*Daya.*).

4. **Svarnare,** in the man who is blessed with happiness (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya.*); in the sacrifice which *leads* man or the yajamana to heaven (स्वः स्वर्गं नरं यजमानं नयतीति स्वर्णरो यज्ञः, तस्मिन्—*Sayana*).

5. **Asvanam,** of the horses, of all the things which move with speed (वेगवतामग्न्यादि पदार्थानाम्—*Daya.*).

Hymn-19

4. **Jamyoh,** with his two relations; the earth and the light, the two givers or producers of food (जाम्योः भक्तव्यान्नप्रदयोर्द्यावापृथिव्योः—*Daya.*); the heaven and the earth (द्यावापृथिव्योः—*Sayana*).

Gharmo na vaja-jatharah, he who like the mixed oblation, is filled with food; he in whose belly is food like the *gharmah;* like the *pravargya*, the *gharma*, sprinkled with the oblation butter and milk (घर्मो न प्रवर्ग्यं इव वाजजठरः वाजोऽन्नं जठरे यस्य सः। घर्मो यथा हव्येनाज्येन पयसासिक्तो वाजजठर-स्तद्वत्। हविर्जठर इत्यर्थः—*Sayana*).

Gharma, a vessel, a pitcher; also warm, hot, that of day (Yaska; घर्मः प्रताप —*Daya.*).

Vaja-jatharah, one which incites hunger in the stomach (वाजो क्षुद्वेगो जठरे यस्मात्सः—*Daya.*).

Hymn-20

1. See also Yv. XIX.64 (for वाजसातम, read कव्यवाहन).

Vajasatama, O bounteous giver of food (अत्यन्तमन्नद—*Sayana*); O distributor of knowledge and other articles of sustenance (अतिशयेन वाजानां विज्ञानादिपदार्थानां विभाजक—*Daya.*).

3. **Prayasvantah,** those having food, we the possessors of food (प्रयस्वन्तः अन्नवन्तः एतन्नामका वयम्—*Sayana*); the men of activity and efforts (प्रयस्वन्तः प्रयत्नमानाः—*Daya.*).

Hymn-21

1. **Manusvat,** like the man (मनुष्वत् मनुष्येण तुल्यम्—*Daya.*); like *manu*, मनुरिव —*Sayana.*

Hymn-22

1. **Visvasaman,** the one adept in the entire knowledge of *Saman*, the Vedic chants (विश्वानि सामानि यस्य तत्सम्बुद्धौ—*Daya.*); a way of addressing the ṛsi (ऋषेः सम्बोधनमेतत्—*Sayana*).

Atrivat, like Atri, the one possessing a general universal knowledge (अत्रिवत् व्यापक विद्वत्—*Daya.*).

4. **Atrayah,** sons of Atri (अत्रिपुत्राः—*Sayana*); the one free from three blemishes of passion, anger and greed (त्रिभिः कामक्रोधलोभदोषैरहिताः —*Daya.*).

Hymn-23

1. **Rayim,** riches (धनम्—*Daya.*); metaphorically, a son (पुत्रम् —*Sayana*).

Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda;see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48.

Varuthyah, born in superb houses or families (वरूथ्य: वरूथेषूत्तमेषु गृहेषु भव:—*Daya.*); that which is to be chosen, to be enjoyed or to be worshipped (वरणीय:, संभजनीय:—*Sayana*); auspicious or favourable to the house or family (वरुथ=पुत्रसमूह or गृह —*Mahidhara*); also endowed or enclosed with circumferences or defences (वरूथै: परिधिभिर्वृत:—*Sayana*); **Vasusravah,** dispenser of food (व्याप्तान्नस्त्वम् —*Sayana*); one rich in wealth and prosperity. (धनधान्ययुक्त:—*Daya.*); renowned for wealth (*Mahidhara*).

3. **Urusya no aghavatah samasmat,** उरुष्य न: अघस्मात:, protecting from all attacks; in the quotation, it occurs in the oblative case. The verb *urusyati* means to protect. It occurs in the nominative plural also. (Nir. V.23).

Hymn-25

1. **Ṛsunamputrah,** the son of the Ṛsis; according to Sayana, this refers to Agni, since as one generated by the *ṛsis* by their rubbing the sticks together which' produce fire (ऋषूणाम् ऋषीणां पुत्र: । ऋषिभिर्मन्थनेन जनितत्वात् पुत्र इत्युपचर्यते—*Sayana*); ऋषूणां=ऋषीणां (अत्र वर्णव्यत्येन इकारस्य स्थाने उत्वम् —*Daya.*).

2. **Satyah,** true (सत्सु साधु:—*Daya.*; refers to Agni. since he never fails to bestow upon his worshippers the recompense of their devotion, सत्य: भवति, सत्य प्रतिश्रवो भवति—*Sayana*).

Mandra-jihvam, to the one with sweet or praiseworthy tongue (मन्द्रा प्रशंसनीया जिह्वायस्य तम्—*Daya.*); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्द्रजिह्वं मन्दनजिह्वं । मोदन जिह्वमिति वा—Nir. VI.26, cf. I.190.1).

5. **Tuvisravastam,** rich in food and rich in fame (अतिशयेन बहुन्न-श्रवणयुक्तम्—*Daya.*).

Tuvibrahmanan, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्माणं बहवो ब्रह्माणश्चतुर्वेदविदो विद्वांसो यस्य —*Daya.*); abounding in devotion (बहुस्तोत्रम्—*Sayana*).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtai › male offspring, the *putrakamesti.*

7. See Yv. XXVI.12, and Samaveda I.86.

8. **Grava iva,** like a cloud (मेघ इव—*Daya.*; Nigh I.10) like a stone (अभिषव ग्रावेव—*Sayana*).

9. **Vasuyavah,** we, who desire wealth (वसूयवः वसुकामा वयं—*Sayana*; आत्मनो वस्विच्छवः—*Daya.*).

Hymn-26

1. See Yv. XVII.8; Samaveda II.871.
3. Samaveda II.872; 873.

Hymn-27

In this hymn, we have three Rsis, who are said to be three kings : (i) Tryaruna, the son of Trivrsna; (ii) Trasdasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the Rsi. All the three names have been taken from the Text.

Tryaruna : त्र्यरुणः—V.27.1; 3; त्र्यरुणाय V.27.2.
Trasdasyu त्रसदस्यवि —VIII.49.10; त्रसदस्युः IV.38.1; V.27.3; VIII.19.36; त्रसदस्युम्—I.112.14; IV.42.8; 9; VII.19.3; VIII.8.21; 36.7; 37.7; X.150.5; त्रसदस्योः V.33.8.

Asvamedha : अश्वमेधस्य V.27.5; अश्वमेधाय V.27.4; अश्वमेधे V.27.6.

In the entire Rgveda, the word *asvamedha* occurs only at these three places; i.e. in the present hymn.

1. **Traivrsna,** one who showers in the three (regions) (त्रैवृष्णः यस्त्रिषु वर्षति स एव—*Daya,*).

Tryeruna, the one who possesses three qualities or attributes (त्रयोऽरुणा गुणा यस्य सः—*Daya.*).

Asurah, ravelling with *pranas* (breaths) (असुषु प्राणेषु रममाणः—*Daya.*); strong (असुरः बलवान्—*Sayana*).

2. **Hari,** हरी, two horses (अश्वौ—*Sayana*).

3. **Trasdasyu,** one terror to thieves (त्रस्यन्ति दस्यवो यस्मात्सः—*Daya.*).

Tuvijatasya, outcome of many, born of many (बहुव पत्यस्य —*Sayana*).

4. **Asvamedhaya,** for national service, (अश्व=राष्ट्र) also, for the one readily purified, (अश्वमेधाय, आशुपवित्राय—*Daya.*).

5. **Asvamedhasya,** pertaining to crafts of administration of an empire (चक्रवर्तिराज्यपालनस्य विद्यायाः—*Daya.*).

6. **Asvamedhe,** in the administration of a State (अश्वमेधे राज्यपालनाख्ये व्यवहारे—*Daya.*).

Hymn-28

The *Ṛsi* of this hymn is Visvavara, a woman, belonging to the family of Atri; her name is also derived from the word which appears in the verse.

1. **Visvavara,** one who repels all sins (सर्वमपि पापरूपं शत्रु वारयित्री एतन्नामिका—*Sayana*); one who brings the entire creation into appearance (या विश्वं वृणोति सा—*Daya.*).

Ghṛtaci, night (Nigh.I.7); the one with ladle (घृताची घृताच्या स्रुचा सहिता—*Sayana*; हविषा घृताची, bearing the ladle with oblation (पुरोडाशादि लक्षणेन युक्तया घृताच्या स्रुचा सहिता—*Sayana*).

In respect to this, Wilson rightly remarks : "The whole passage is remarkable, whether this explanation is admitted or not, as it leaves no doubt that a female is described as discharging the offices of a

priest. Worshipping the gods at dawn with hymns and oblations : besides *visvavara* (विश्ववारा) being feminine the epithets *praci* (प्राची), Ilana (ईलाना) and ghṛtaci (घृताची), are of the same gender.

The word *visvavara* is not a proper noun as is seen from its several modifications in the Ṛgvedic passages :

विश्वऽवार —I.30.10; VII.5.8; 16.5; 92.1; VIII.46.9; IX.91.5.

विश्वऽवारः —III.17.1; VII.97.4; IX.88.3; X.149.4.

विश्वऽवारम् —I.48.13; V.4.7; VI.37.1; 49.4; VII.7.5; 10.4; 84.4; VIII.71.3; X.150.3.

विश्वऽवारस्य —III.36.10; V.44.11; VI.23.10.

विश्वऽवारा —III.43.3; V.25.1; 80.3.

विश्वऽवारा (all anudatta accents)—VII.70.1.

विश्वऽवाराः —I.123.12; VII.91.6; IX.97.26.

विश्वऽवाराणि —VI.5.1.

विश्वऽवाराभिः —VI.22.11.

विश्वऽवारे (all anudatta accents) —I.113.19; III.61.1;) VII.77.5.

विश्वऽवारे इति विश्वऽवारे—VII.7.3.

विश्वऽवार्यः —VIII.19.11.

विश्वऽवार्यम् —VIII.22.12.

3. **Sam jaspatyam su-yamam a kṛnusva,** preserve in concord the relation of man and wife; make perfect the well-connected duty of wife and husband; an *appropriate prayer* for a female Yv.XXX.12 (*Wilson*).

6. **Adhvare,** in the sacrifice; in the factory or industry (अध्वरे शिल्पादिव्यवहारे—*Daya.*).

Vṛnidhvam havyavahanam, select the bearer of oblation to the gods. According to ritualists, there are three kinds of sacrificial fires : *havyavahanah* (हव्यवाहनः) which receives the oblation intended for gods or Nature's bounties; the *Kavyavahanah* (कव्यवाहनः), that intended for the *pitṛs*, and the *Saharaksas* (सहरक्षस्) that intended for the Asuras. It is expected that the worshipper would be selecting the first one (त्रयो वा अग्नयो हव्यवाहनो देवानां कव्यवाहनः पितृणां सहरक्षा असुराणाम् । एतर्ह्याशंसन्ते मां वरिष्यते मामिति वृणीध्वं हव्यवाहनमित्याह य एव देवानां तं वृणीते—Taitt. Samhita II.5.8.6).

Hymn-29

1. **Tri-aryama,** the convener or the planner of three (त्रीणि व्यवस्थापकः—*Daya.*); three effulgences (त्रीणि अर्यमा अर्यमाणि यानि तेजांसि सन्ति —*Sayana*).

Tri-rocana, the three enlightening ones (त्रीणि प्रकाशकानि—*Daya.*); three luminaries, the sun, wind and fire (त्रीणि रोचनारोचमानानि वाय्वग्निसूर्यात्मकानि —*Sayana*).

3. **Manuse gah avindat,** obtains cattles for the offerer; here *gah* (गाः) may also mean rain (गाः धेनुर्वृष्टिलक्षणान्युदकानि वा—*Sayana*), or even speech (गौः=गाः=धेनुः=speech, Nigh. I.11).

Ahim, cloud, or serpent of nescience.

4. **Danavam,** the evil-doer, a mischievous person (दुष्टप्रकृतिम् —*Daya.*); *Vṛtra*, the son of Danu (*Sayana*).

5. **Etase,** एतशे, for *Etasa*; like a rider on the horse (एतशे अश्वेऽश्विक इव). See also I.54.6; 61.5; 121.13; 168.5; II.19.5; IV.17.14; 30.6.

6. **Nava-navatim,** ninety-nine; see also I.32.14; 53.9; 54.6; II.14.4;. 19.6; reference to the destroying of ninety-nine cities of Sambara, the Asura.

Traistubhena, by the ***Tristup*** metre of 44 syllables. This verse 6, is *nicṛt-tristup*, with 43 syllables; also by the praise of three varieties (त्रैष्टुभेन त्रिधास्तुतेन—*Daya.*).

7. **Mahisa tri satani,** protects three hundred buffaloes or big animals [महिषा महिषाणां महतां पशूनां त्री शतानि (रक्षेत्)—*Daya.*].

Dayananda paraphrases the verse thus :

यथाग्निरिन्द्र स्तूयमस्य (जगतो मध्ये) त्री (भुवनानि प्रकाशयन्) सरांसि पिबद् वृत्रहत्याय सुतं सोममपचत् (तथा) सखा नत्वा सख्ये साकं मनुषो महिषा त्री शतानि (रक्षेत्)।

Just as Agni (fire) and Indra (the sun) very readily in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Vṛtra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals.

8. Here again, we have a similar reference.

Mah, मा:, make or create (रचये:—*Daya.*).

Mahisanam aghah mah, महिषाणां अघ: मा:, make the animals who are not to be killed (महिषाणां महतां पदार्थानां अघ: अहन्तव्य: मा: रचये:—*Daya.*).

Sayana interprets quite contrary to the above; you had eaten the flesh of the three hundred buffaloes (महिषाणां पशूनां मा: मांसानि, अघ: भक्षितवानसि)।

Ahim, = vṛtram = clouds; also nescience.

9. For *usanas,* उशनस्, and Kutsa, कुत्स; see earlier references.

Usana, the one desirous of something (उशना कामयमान:—*Daya.*; उशना काव्यश्च—*Sayana*).

Kutsena, by determined and firm actions, like an adamantine stone (कुत्सेन वज्रेणेव दृढेन कर्मणा—*Daya.*).

10. **Anasah dasyun amṛnah,** confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

Anasah, (अनास: आस्यरहिताम्। आस्यशब्देन शब्दो लक्ष्यते। अशब्दान् मूकान्—*Sayana*). Dasyus are perhaps those who are unable to pronounce words properly (cf. *mlecha*).

11. **Gauriviteh,** गौरिव्वीते, of the preceptor (यो गौरीं वाचं व्येति स:; गौरीति वाङ्नाम, Nigh. I.11—*Daya.*).

Piprum, egoistic tendency; the pervading (पिप्रुं व्यापकम्—*Daya.*).

Vaidathinaya, for the intellectual snob, for the enemies pertaining to a battle (वैदथिनाय विदिथिना संग्रामकर्ता निर्मिताय—*Daya.*).

Ṛjisva, ऋजिश्वा, for the straightforward one; one resembling a dog (ऋजि: सरलश्चासौ श्वा च—*Daya.*).

Hymn-30

1. **Haribhyam,** by speed and attraction (वेगाकर्षणाभ्याम्—*Daya.*); by ones own car, by two horses; (हरिभ्यां स्व वाहनाभ्यां, अश्वाभ्याम्—*Sayana*).

Sukharatham, an easy chariot, a chariot for composts (सुखाय रथस्सुखरथस्तम्—*Daya.*); a car with pleasant eye-door (सुखरथं शोभनाक्षद्वार: रथो यस्य स सुखरथ:—*Sayana*). Sayana gives an etymology of sukha (सुख) and thence of *Sukharatha*; the one which in a beautiful way digs, carves or draws lines on ground—a chariot of this type (सुष्ठु खनति लिखति भूमिमिति वा सुखम् । तादृग् रथम्) see Nir. III.13 (सुहितं खेभ्य: ख: पुन: खनते:). From what root is *sukham* (happiness) derived? It is so called, because it is useful for the senses (खं, kham, senses). *Kham* (sense) again is derived from the root *khan*, to dig).

6. **Maruts,** cloud-bearing winds; breaths; mortals; and also praises (मरुत: महद् रुन्ति वन्दतीति स्तोतार:—*Sayana.*).

7. **Namuci** ever-clinging evils.

Gatum, happiness (गातुं सुखम्—*Sayana*); earth and speech (गातुं भूमि वाणीं वा—*Daya.*).

Manave, for a righteous man (मननशीलाय धार्मिकाय मनुष्याय—*Daya.*).

Sayana identifies *Manu* with the Ṛsi of the Hymn, मनवे नमुचिनापहृत गोधनाय मह्यम्—to me whose wealth of cattle has been carried of by Namuci.

For *Namuci*, see I.53.7; II.14.5; V.30.7; 8; VI.20.6; VII.19.5; VIII.14.13 and X.131.4.

8. **Rodesi,** from earth to heaven; from body to mind.

10. **Gavah,** rays (गाव: किरणा:—*Daya.*).

Vatsaih, the separated ones (वत्सै: वियुक्ता:—*Daya.*; वियुता:—*Sayana*).

Indrah—the sun (*Daya.*).

11. **Babhrudhutah,** effused by Babhru (बभ्रुणाभिषुता:—*Sayana*); cleansed by the enlightened ones or by learned persons (बभ्रुभिर्धृतविद्भिर्धूता: पवित्रीकृता:—*Daya.*).

12. **Rusama,** रुशमा, brilliant sages; the one who turns out the tormentors (ये रुशान् हिंसकान् मिन्वति—*Daya.*).

According to Sayana, the Rusamas are the people of the same name, the principality of Ṛnancaya (ऋणञ्चय).

15. **Gharmascit,** like the hot one, like the Mahavira pitcher or ewer.

Ayasmayah, golden; shining like gold (हिरण्यमिव तेजोमय:—*Daya.*). *Ayas* is usually iron, but here it means gold.

Hymn-31

For verse 2, see Nir. III.21.

2. **Amenan cit,** those who are without women; mena (मेना)= woman (मेना शब्द: स्त्रीवाची, अपगतस्त्री कांश्चित्—*Sayana*); those who are without alluring women (अविद्यमाना मेना प्रक्षेपकर्त्र्य: स्त्रियो येषां तान्—*Daya.*).

Janivatah, one with wife (जनिवत: जायावत:—*Sayana*); progenitor (जन्मवत:—*Daya.*).

Menah (मेना:) and *gnah* (ग्ना:) are synonyms of women.

Striyah (स्त्रिय:) is derived from √स्त्यै, meaning to be bashful (स्त्रियः स्त्यायतेरपत्रपणकर्मणः)।

Menah (मेना:) are so called because men honour them (मेना मानयन्त्येना:).

Gnah (ग्ना:) are so called because men go to them (ग्ना गच्छन्त्येना:) —Nir. III.21.

4. For *Ṛbhus* and *Tvaṣṭṛ* see earlier notes.

5. For *marut* and *dasyu*, see earlier notes.

7. For susna (शुष्ण), see I.11.7; 33.12; 51.6; 56.3; 63.3; 101.2; 103.8; 121.9; 10. II.14.5; 19.6; III.31.8; IV.16.12; 30,13; V.29.9; V.31.7; 32.4; petty tendency; also the name of an Asura—*Sayana*.

Susnasya, of strength; (बलस्य—*Daya.*).

8. **Yadu,** a hard working man (यदवे मनुष्याय—*Daya.*); a king of the name Yadu—*Sayana*.

Turvasu; strong man (सद्योवशकरण समर्थाय, one who can easily take possession—*Daya.*).

Susna, शुष्ण, petty tendency.

Kutsam, intellectual; also the spoiled one (कुत्सितम्—*Daya.*).

Indra, resplendent.

Usanas, men of a genius (उशना कामयमाना:, the one with aspirations —*Daya.*).

9. **Karne vehantu,** here Sayana interprets *karna* (कर्ण) as praiser or *yajamana* (स्तोत्राणि कृणोति करोतीति कर्ण:—*Sayana*); in that by which one does (कुर्वन्ति येन तस्मिन्—*Daya.*).

10. **Avasyuh,** one desirous of protecting himself (आत्मनोऽवो रक्षणमिच्छु:—*Daya.*).

Tavisim, army (तविषीं सेनाम्—*Daya.*) ; strength or force (तविषीं बलम्—*Sayana*).

11. **Etasah,** एतश:, see earlier notes (अश्वोऽश्विकमिव, as horse to the horse rider—*Daya.*).

Uparam, like a cloud (उपरं मेघमिव—*Daya.*; Nigh. I.10; a synonym for cloud).

Jujuvansam, going rapidly or with great speed (जुजुवांसं वेगेन गच्छन्तं, *Sayana*; अतिशयेन वेगवन्तम्—*Daya.*).

Paritakamyayam; in the battle (परितोगच्छन्त्यस्यां भटा: इति परितक्म्या संग्राम:—*Sayana*); in the night,—pleasing from all the sides (परित: सर्वतस्तक्मानि भवन्ति यस्यां तस्यां रात्रौ—*Daya.*).

Bharat cakram etasah, Etasa has borne away the wheel (*etasah*, एतश:, is used for etasaya, एतशाय; he or Indra has taken wheel for *Etasa*—*Sayana*).

Hymn-32

For verses 1 and 6, see Nir. X.9 and VI.3 respectively.

1. **Danavana,** wicked persons (दुष्टजनम्—*Daya.*).

Khani, खानि, the holes or interstices of the clouds (मेघस्योदक निर्गमनद्वाराणि—*Sayana*; sense-organs (इन्द्रियाणि—*Daya.*).

3. Sayana refers to an allegory; from the body of *Vṛtra* sprang the more powerful *asura*, named *Susna* (शुष्ण:); allegorically, it means that the exhaustion of clouds was followed by a severe draught, which Indra, or the atmosphere had then to remedy.

4. **Danavasya bhamam,** from the wrath fire of the wicked (दुष्टजनस्य क्रोधम्—*Daya.*). To Sayana, here the *danava* is Vṛtra, and *bhamam*, his wrath (क्रोधवाचि भामशब्देन क्रोधादुत्पन्न: शुष्णासुरो लक्ष्यते), from which arose another demon named as *Susna*; who was also subsequently killed by Indra.

Miho napatam, mihah is by the rain; or showering; ***napatam***, the one who cannot fall (अपतनशीलम्—*Daya.*) or the protector of showering cloud. (मेघस्य नपातं पातारं रक्षितारम् । अत्र नपाच्छब्द: पातरि वर्त्तते;—see "प्राणो वै तनूनपात्स हि तन्व: पाति"—Ait. Br. II.4; the vital air is called the body—preserver, for it preserves the limbs—*Sayana*).

8. **Apadam**, footless, atram, measureless, **mrdhravacam**, speechless or with offensive or evil speech (अतम् योऽतति सर्वत्र व्याप्नोति तम् । मृध्रवाचं हिंसितवाचम्;—*Daya.*; हिंसितवागिन्द्रियम्, जृम्भाभिभूतम्—*Sayana.*).

Hymn-33

1. **Samaryyah,** associated with the Maruts; the one fond of wars (संग्राममिच्छु:—*Daya.*); an epithet of Indra.

Sayana gives three interpretations : (i) together with mortals, i.e. with the worshippers (मर्त्यै: स्तोतृभि: सहित:); (ii) with the Maruts and other combatants (सहम्रियमाणैर्युध्यमानै: मरुदादृभि:), and (iii) fit for or suited to war (समरार्ह:).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5. **Ahisusma,** the sun or sun-like; who dries up the cloud (योऽहि मेघं शोषयति स सूर्यस्तद्वद् वर्त्तमान:—*Daya.*); the one of all pervading strength; all powerful Indra (अहिरयनात् । सर्वतो व्याप्त बलेन्द्र, त्वदनुग्रहात् —*Sayana*).

Prabhṛthah is highly acceptable (प्रकर्षेण धर्त्तव्य:—*Daya.*); or war or sacrifice (संग्राम:, यज्ञ:); **bhagah,** one with fortunes (ऐश्वर्य योग:—*Daya.*).

May a faithful follower or ally (सत्त्वाभृत्यादि:) come like **Bhaga,** as an associate (चारु: संगन्ता) to be commanded (हव्य:) in sacrifices or ḍeified (प्रतिभटैराह्वातव्य:) in battles; as the divine Bhaga comes as our ally, so may followers and others come (*Wilson*).

6. **Nṛtamanah,** dancing (नृत्यन्—*Daya.*), or exulting (*Wilson*).

Enim rayim, white riches, or riches worth having; brilliant wealth (एनीम् एतवर्णा श्वेतवर्णान्—*Sayana*; प्राप्तुं योग्याम्—*Daya.*; रयिं धनम्).

9. **Vidathasya**, of the one worth having (लब्धुं योग्यस्य—*Daya.*); a king of this name—*Sayana*).

See V.29.11, a verse in the earlier hymn, *vidathin*, as the son of Marutasva and father of Ṛjisvan (वैदथिनाय)—*Wilson*. But no king of the name of *Vidatha* is anywhere mentioned even in the subsequent mythological literature.

Cyavatanah, in the state of being obtained; bestowing upon (च्यावयन् सन्); *Dadanah*, giving to me.

10. **Dhvanyasya**, one expert in sounds (ध्वनिषु कुशलस्य—*Daya.*).

Lasmanyasya, one born with noble indications (सुलक्षणेषु भवस्य —*Daya.*).

Sayana regards Dhvanya as the son of Laksmana,—unknown figures.

Hymn-34

For verse 3, see Nir. VI.19.

2. **Sahasra-bhṛstim**, the one causing thousands of destructions (भृष्टयः भञ्जनानि दहनानि यस्मात्तम्—*Daya.*); thousand-edged (*Wilson*); or of unbounded lustre (अपरिमित तेजाः—*Sayana*).

3. **Tatanustim**, one who desires an extended race (विस्तारं—extension—*Daya.*; ततं धर्मसंतति नुदति वष्टि कामयते कामानिति ततनुष्टिः, he who desires an extended race or *santati* सन्तति—*Sayana*).

Tanu-subhram, one whose body is clean (शुभ्राशुद्धा तनूर्यस्य तम्—*Daya.*; or is decorated with ornaments etc. शोभनीया अलंकारादिभिः—*Sayana*).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृशं स्वपोषक मयज्वानम्—*Sayana*).

4. **Na atah isate** (न अतः ईषते), does not turn away; does not destroy (न निषेधे अतः ईषते हिनस्ति—*Daya.*; does not fear, or does not go from hence—न बिभेति न गच्छति वा—*Sayana*).

Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine encuciated here is that devotional merit compensates for want of moral merit; the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the *Paulomas* in the firmament, and the *yatis*, the kalakanjyas and *arunamukhas* upon this earth, since these *yatis* did not worship him or praise him (इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् अन्तरिक्षे पौलोमान् पृथिव्यां कालकञ्ज्यानरुन्मुखान्यतीन् सालावृकेभ्यः प्रायच्छम्)।

9. **Satrim,** अत्रिम्, dispeller of distress (दुःखविच्छेदकम्—*Daya.*).

Agnivesim, अग्निवेशिम्, the dynamic one, energetic one, who enters into the fire (योऽग्निं प्रवेशयति तम्—*Daya.*).

Hymn-35

2. **Catasrah,** the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, *sama* (साम)—reconciliation, *dama* (दाम)—allurement of riches and posts, *danda* (दण्ड), force, terror and brain-washing; and *bhada* (भेद), i.e. division or divide and rule (*Daya.*); or four classes of people, the Brahmana, Ksattriya, Vaisya and Sudra.

Tisrah, the behaviours pertaining to three realms physical, vital and mental; three classes in state—assemblies (councils), people and army (सभा, प्रजा, सेना—*Daya.*); or three classes of people, the *dvijas*,—the Brahmana, Kasttriya and Vaisya; or three worlds.

Panca, the domain of five organs of sesnses; the five elements—earth, water, fire, air and ether, or the five classes of men—the *Panca janyas* or *Panca-Ksitinam* (the four *varnas* and the out-caste or un-classified; or Deva, Pitṛ, Manusya, Gandharva and Raksas).

5. **Adrivah,** like a cloud; like the sun (मेघयुक्त सूर्यवद् राजमान —*Daya.*; bolt-like Indra वज्रवदिन्द्र—*Sayana*).

Satakrato sarvaratha, सर्वरथा, by the chariot which goes every-where, (सर्वत्रव्याप्तेन रथेन—*Sayana*); the one to whom all the chariots belong,

such a Satakratu, Indra or one with supreme wisdom (सर्वरया सर्वेरया यानानि यस्य सः, शतक्रतो अमितप्रज्ञ—*Daya.*).

7. **Ava ratham;**—here अवा = अव, to protect (निपातस्य चेति दीर्घः); protect the chariot (*Daya.*); here *ratham* may mean a son also (रथं रंहणस्वभावं वा पुत्रम्—*Sayana*).

Hymn-36

2. **Hanu,** हनू, lips, mouth, or jaws; or mouth and nose (मुखनासिके —*Daya.*).

Sipre, this also means a pair of jaws; since *hanu* and *sipra* mean the same, the latter may be taken as qualifying the former and hence *Sipre* is beautiful (शिप्रे सुशोभिते—*Daya.*); or *hanu* means the one assisting in destroying or means of destruction (हनन साधनम्—*Sayana*).

3. **Amateh it;** devoid of intelligence (अमतेः निर्बुद्धेः इत् एव—*Daya.*); also through dread of poverty (दारिद्र्यादस्तोतुर्वा; अमति=अस्तोतृ, the one who does not praise or worship, also अमति दारिद्र्यम्=poverty).

Hymn-37

For verse 1, see Nir. V.7.

1. **Svancah,** स्वञ्चाः, having a good gait, i.e. one whose manner of walking is good. Sacrificed to from all sides, the butter-backed (घृतपृष्ठः) having a good gait (स्वञ्चाः)—Nir. V.7; fire (स्वञ्चाः स्वञ्चनोऽग्निः—*Sayana*).

Ghṛtapṛsthah, butter-backed, or water-backed; glistening with oblations, (घृतपृष्ठः प्रदीप्तज्वालो घृतयुक्तपृष्ठप्रदेशो वा—*Sayana*).

Hymn-39

For verses 1 and 2, see Nir. IV.4 and IV.18 respectively.

1. **Mehanasti** (मेहना + अस्ति; also मे + इह + नास्ति); *mehana* is rain (वृष्टिः—*Daya.*); *mehana* is also praiseworthy (मंहनीयम्—*Sayana*); **tvadatam,** to be given to you, **radhah,** wealth (धनम्).

"O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands bring that wealth to us, O treasure-knower."—Whatever (excellent), glorious and abundant wealth (चायनीयं मंहनीयं धनमस्ति) there is, O Indra, or that which I do not possess here (यन्म इह नास्तीति वा), as consisting of three words (मे + इह + ना), that wealth should be given to us, O wielder of thunderbolt.

Adrih (thunderbolt) is so called because it splits mountains or it may be derived from √अद्, to eat (Nir. IV.4).

2. **Akuparasya davane** (अकूपारस्य दावने) in the sence of unlimited food (अकूपारस्य अकुत्सितः पारो यस्य तस्य, दावने दाते—*Daya.*; दावने दाने—*Sayana*).

"May we obtain (lit. know) that unlimited gift of thine."—The Sun is called *akupara* also, i.e. unlimited, because it is immeasurable; the ocean too is called *akupara*, i.e. unlimited, because it is boundless. A tortoise is also called *akupara* (अकूप + अर), because it does not move in a well.—Nir. IV.18.

3. **Ditsu,** the one anxious to give (दातुमिच्छु—*Daya.*; दानेच्छु—*Sayana*); bountiful.

5. **Atrayah,** free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

Hymn-40

For verse 4, see Nir. V.12.

2. **Vṛsa,** (वृषा) the showerer, either of happiness or of Soma juices.

Grava, pressing stones, or clouds (Nigh. I.10).

4. **Ṛjisin** from ṛju, straight; straightforward or simple (सरलादि युक्त—*Daya.*); acceptor of spiritless libation (सवनद्वयेऽभिषुतस्य गतसारस्य सोमस्य, तृतीय सवने आप्यायाभिषुतः योऽस्ति स ऋजीषः सोमः। सोऽस्यास्तीत्यृजीषी—*Sayana*; i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—*Wilson*).

The foaming *Soma* (ऋजीषी सोमः) : that which remains as residue after Soma is strained is called *ṛjisam*, ऋजीषम्, i.e. something, which is

thrown away, hence Soma is called *ṛjisi*, ऋजीषी, i.e. containing the residue. This is also used as an epithet of Indra (अथाप्येन्द्रो निगमो भवति): *ṛjisi*, the wielder of thunderbolt (ऋजीषी वज्री)—Nir. V.12 (see also Av. XX.12.7).

5. **Aksetravit,** the one who does not know the place where he is actually standing: one not familiar with geometry (यः क्षेत्रं रेखागणितं न वेत्ति—*Daya.*).

Svarbhanauh, one which gets light from the sun; of the form of lightning (यः स्वरादित्यं भाति स विद्युद्रूपः—*Daya.*).

6. **Svarbhanoh,** of the nescience; of the light of the sun (आदित्य प्रकाशस्य—*Daya.*). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhanuh* occurs only in the four verses of the Ṛgveda V.40.5; 6; 8; 9).

Turiyena, the fourth innate instinct (चिद्शक्ति) beyond physical, mental and intellectual, also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

Hymn-41

1. **De** (दे), = *Deva* (with an omission of a syllable *va*, permissible in the Vedic texts—अत्र छान्दसो वर्णलोपो वेति व लोपः, सुपां सुलुगिति विभक्तेर्लुक्—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhajah* (हविर्भाजः), who share oblations. In this verse, we have the divinities of the first category.

3. **Divah Asuraya,** of the aspirants for clouds (कामयमानस्य मेघाय—*Daya,*); for the celestial destroyer of life, i.e. Rudra (दिवः द्योतमानाय, असुराय प्राणापहर्त्रे रुद्राय—*Sayana*); or for the celestial *asura*, or for the life giver, the sun or air (द्युलोकसम्बन्धिनेऽसुराय प्राणदात्रे सूर्याय वायवे वा—*Sayana*).

4. **Trita,** triple bounty (fire on the earth, wind in midspace, and the sun in heaven); or the one present on the earth, in the water,

and the midspace (त्रिषु क्षित्युदकान्तरिक्षेषु वर्धमानः—*Daya.*); also an epithet of *vayu* pervading in three regions.

9. **Parvatah,** clouds.

Tuje nah tane, in liberal donations (तुजे दाने अस्मभ्यं तने विस्तीर्णे—*Daya.*; तने विस्तृते तुजे दाने—*Sayana;* also *tuje* may also mean son, and *tane* grandson—तनेति पुत्रनाम (षष्ठ्यर्थे चतुर्थी) पुत्रस्य दान इत्यर्थः i.e. donation of a son; नः तुजे पुत्रे तने तत्पुत्रे—*Sayana*).

Vasavo na virah, the world-like heroes (वसवः जगतो वासयितारः वीराः न वीरा इव—*Sayana*; वीराः प्रज्ञाशरीरबलयुक्ताः, one accomplished physically and intellectually—*Daya.*).

10. **Bhumyasya,** either of earth; or of midspace, and then *vrsnah bhumyasya garbham,* the embryo of the firmamental rain (otherwise earth fertilizing rain).

12. **Puru na subhrah,** bright as cities (नगराणि इव श्वेताः—*Daya.*).

14. **Girah,** praises (स्तुतयः—*Sayana*); cultured speech (सुशिक्षिता वाचः—*Daya.*).

Dyavah, द्यावः, noble aspirations (सत्याः कामाः—*Daya.*); द्योतमानाः स्वप्रतिपाद्यार्थं प्रकाशिन्यः ।

Candra-agrah, चन्द्रअग्राः, the joy-bestowing, or gold-bestowing (चन्द्र सुवर्णमानन्दो वाऽग्रे यासां ताः—*Daya.*; आह्लादनं हिरण्यं वाऽग्रे यासां ताः—*Sayana,* i.e. *candra* also means gold, besides joy).

15. **Varutri,** वरूत्री, protectress (अस्मदुपद्रव वारयित्री भवति, i.e. what or who keeps off oppression upon us—*Sayana*; वरसुखप्रदा—*Daya.*).

16. **Ahirbudhnyah,** clouds born in firmament (अहिः मेघः, बुध्न्यः अन्तरिक्षेभव—Nigh. I.3.).

17. **Nirṛti,** see earlier notes, the earth (Nigh. I.1); mother earth.

19. **Ila,** mother-earth; adorable speech; *urvasi,* charming as lightning; or divine speech (उरवो बहवो यशो भवन्ति यया सा वाणी । उर्वशीति पदनाम —Nigh. IV.2).

Nadibhih, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as *yajusi-pankti* (याजुषी पंक्तिः); also known as *viraja* of one hemistich.

Hymn-42

3. **Kavitamam kavinam,** most wise amongst the wise.

Kavi is **Kranta-darshin** (क्रान्तदर्शिन्); a *seer* (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **Ṛbhuksah,** the same as Ṛbhus, here, though the term usually stands for Indra; enlightened sages (ऋभुक्षाः महान्—*Daya.*).

Purandhih, the same as *vibhu,* which completes the triad in this verse (*Ṛbhu, vibhu* and *vaja*) along with *vaja* (पुरन्धिः पूर्वी बह्वी धीर्यस्य सः, the one with immense wisdom—*Daya.*).

6. **Marutvatah,** lord of vital principles (the one in the company of the distinguished wise persons, प्रशंसित विद्वद्युक्तस्य—*Daya.*).

9. **Suryat yavayasva,** put apart from the sun (सूर्यात् सवितुः यावयस्व अनिश्रितान् कुरु—*Daya.*); i.e. condemn them to darkness.

Brahma-dvisah, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya,** (मारुतस्य), of cloud-bearing rain.

Rudrasya, Cosmic vitality (प्राणादि रूपस्य वायोः, the vital breathings —*Daya.*).

17. A fragmentary verse, याजुषी पंक्तिश्छन्दः; the same repeated in Hymn 43.16; a verse of 10 syllables.

Hymn-43

1. **Sapte,** sapta means seven from its *sarpana* (सप्त सर्पणस्वभावाः सप्तसृप्ता संख्या—Nir. IV.26).

Sapta viprah—Divine speech in seven metres (*Gayatri usnik* etc.); wise in seven disciplines (the Veda and its six upangas (सप्तविधः मेधावी —*Daya.*; seven rivers इमं मे गंगे, X.75.5—*Sayana*).

2. **Dhenavah,** the milch kine, or rivers (*Sayana*); speeches like kine (गाव इव वाचः—*Daya.*).

4. **Duduhe sukram amsuh,** Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (शुक्रं निर्मलं रसं दुदुहे दुग्धे—*Sayana*; दुदुहे-दोग्धि, milched, शुक्रं—उदकम् water, अंशुः—किरणः (ray)—*Daya.*).

6. **Gnam,** ग्नाम्, a synonym of *stri,* woman; to Sayana, the proper name of a Devata; queen of knowledge (गच्छन्ति ज्ञानं यया the one through which knowledge is attained—*Daya.*); *menah* (मेनाः) and *gnah* (ग्नाः) are synonym of women; *striyah* (स्त्रियः), women, is derived from root *styai,* स्त्यै, meaning to be bashful; *menah* (मेनाः) are so called because men honour them (मानयन्ति, *manayanti*).

Gnah (ग्नाः) are so called because men go to them. (Nir.III.21); Sayana's derivation is "ग्नां देवीं सर्वैर्गन्तव्यामेतन्नामिकां देवताम्"।

7. **Gharma,** see also V.30.15; ewer; sacrifice or austerity (यज्ञस्तापो वा—*Daya.*); *gharmah,* cauldron known as *Mahavira* (घर्मः महावीरः) in sacrifices. Sayana interprets the verse in the light of animal sacrifice: "The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire."—(*Wilson*).

Vapavantam, encouraging the seed of knowledge to grow (विद्या बीजं विस्तरन्तम्—*Daya.*).

Agnina, by fire; by austerity and celibacy (पावकेनेव ब्रह्मचर्येण —*Daya.*).

Tapantah, roasting or heating; enduring or penancing for forebearance (सन्तापदुःखं सहमानाः—*Daya.*).

8. **Dhuram,** the axle (नाभि; धुरं यानाधारकाष्ठम्—*Daya.*); *anih,* pin, bolt (आणिः कीलकम्—*Daya.*); *nabhim,* axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (*Wilson*).

9. **Pusna,** the nourishing bounty; (पुष्टिकरस्य—*Daya.*).

Vayoh, of the wind divine.

12. **Nila-pṛstham,** the one whose back is darkblue. (नीलसंवृतं पृष्ठं यस्य तम्—*Daya.*); Agni is Bṛhaspati and Bṛhaspati is Agni;—so infers Sayana from such epithets.

13. **Tridhatu Sṛingah,** the horns of three colours or three elements, white, red and smoky or black (शुक्लरक्तकृष्णगुणाः शृंगवत्यस्य सः —*Daya.*).

Gna, speech (Nigh. I.11).

14. **Raspirasah,** one equipped with all accessories of the fire-itual, (रास्पिरासः ये रा धनानि स्पृणन्ति ते, they who liberally give and distribute ifts and alms—*Daya.*).

15. **Mithunasah,** with wife (पत्नीभिः सहिता); **secante** (सेचन्ते सेवते -*Sayana*); *vayah,* food (sacrificial); one should jointly (i.e. husband ıd wife) offer sacrificial food, i.e. wife should participate with ısband in sacred rituals (जायापती अग्निमादधीयाताम्—and similarly in the *ırva Mimamsa* (V. I.26) (अधिकाराध्याये षष्ठे स्त्रिया अप्यधिकारः स च पत्या सह, त हि प्रतिपादितम्—*Sayana*). From देवोदेवः to दुर्मतीधात् the same as the latter ılf of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

Hymn–44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.

The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिवान् वै); the verses 10-13 refer to the allusive terms as क्षत्र, मनस, एवद, यजत, सध्रि, अवत्सार, विश्ववार, मायिन्, सदापृण, बाहुवृक्त, श्रुतवित्, तुर्य and सुतम्भर which need elucidations. According to Sayana, most of them are the names of the Ṛsis. They are the humanly attributes of a man.

Ksatra, voluntary assistance (royal family or a State, राजकुलस्य राष्ट्रस्य वा—*Daya.*).

Manasa, goodwill (यन्मन्यते तस्य—*Daya.*).

Evavada, pleasing nature. Dayananda explains eva-vadasya (एवऽवदस्य) as by which the attained qualities are told (एवान् प्राप्तान् गुणान् वदन्ति येन तस्य)।

(Evaḥ, aspiring—कामयमानाः—*Daya.*, गन्तव्यैः कामैर्गमनसाधनैरश्वैर्वा, by the means of transport, horses etc. V.41.5; एवाः गन्तारो युष्मान् भजमानाः —V.41.13—*Sayana*).

Yajata, reverence (यजतस्य यजन्ति संगच्छन्ते ये तस्य from √यज्, to unite. to go together—*Daya.*).

Sadhri, the spirit of coexistence (सध्रेः सहस्थानस्य—*Daya.*).

Avatsara, safety and protection (अवत्सारस्य योऽवतो रक्षकान् सरति प्राप्नोति तस्य—*Daya*).

Visvavara, acceptable in totality (विश्ववारस्य समग्रस्वीकरणीयस्य—*Daya.*); see I.30.10; 48.13; 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववारं सर्वाखिवरपदार्थयुक्तां—V.4.7; विश्ववारा या विश्वं वृणोति सा—V.28.1—*Daya.*).

Sadapṛna, ever rich in wealth, ever satisfying (सदाऽपृणः यः सदा पृणाति तर्पयति सः—*Daya.*).

Bahuvṛkta, destroyer of the crooked by both hands (यो बाहुभ्यां दुष्टान् वृङ्क्ते छिनत्ति—*Daya.*).

Srutavit, fully learned (श्रुतऽवित्—यः श्रुतं वेत्ति, one who knows all that has been heard—*Daya.*).

Taryyah, . skilful (यस्तीर्यते तरितुं योग्यः—one, worth going across, or worth crossing—*Daya.*).

Sutambhara, the sustainer of the created world (य उत्पन्नं जगद् बिभर्ति—*Daya.*).

1. See Yv. VII.12.

Tam pratna-tha purva-tha visva-tha ima-tha, प्रत्नऽथा पूर्वऽथा विश्वऽथा इमऽथा, Him (thou milkest, like the ancient, like the farmer, like all; like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer then that. That, it is farther than this (Nir. III.16 on the Chapter of Similies, their various ways of expressing).

5. Wilson gives the literal translation thus : It is seizing with the trees the seized in the effused, the produce of the branching, in the embroyos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest, augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. **Yadṛsmin dhayi tam apasyaya vidat,**

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15; यादृशे व्यवहारे ध्रियते तमपस्यया आत्मनः कर्मेच्छया लभते—*Daya.* He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृश्मिन् यादृशे कामे धायि धत्ते सामर्थ्यान् मनो गम्यते तम् । यथा निर्देशे प्रतिनिर्देष्ट व्यत्वात् तादृशमित्ययों ज्ञातव्यः । तादृशं कार्यम् अपस्यया कर्मणा हविः स्तुत्यादिलक्षणेन विदत् विन्दते —*Sayana*).

Hymn-45

3. **Parvatasya,** of the cloud (मेघस्य—*Sayana, Daya.*).

Mahinam janse purvyaya, for the lives taken before the creation of earths (महीनां) and cloud (पर्वतस्य)—*Daya.*; to an ancient author of

sacred songs (महीनां महतीनां स्तुतीनां जनुषे उत्पादयित्रे पूर्व्याय प्रत्नाय, to an ancient begetter or producer of praise, *Sayana*).

6. **Visi-sipram,** to the one attractive in appearance, to the one having attractive nose and chin (विशी शिप्रे शोभने हनुनासिके तम्—*Daya.*); to an enemy without a chin (विगत हनुं शत्रुम्—*Sayana*) : Manu conquered the enemy without action, or as *sipra* (शिप्र) means also a nose, it might mean noseless; Manu is Indra and *visisipra* is Vṛtra (*Sayana*).

For *Vanik vankuh apa purisam,* see also I.112.11—याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधुकोशः ; a merchant always desires to exploit maximum in exchange of a little investment; according to Sayana, this refers to Kaksivan, who was such an aspirant.

7. **Dasa maso navagvah,** for priests adept in a nine-month sacrifice continuing for ten months (नवग्वाः नवमासपर्यन्तं गवार्थमनुतिष्ठन्तोऽङ्गिरसो नवग्वाः; it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवग्वासः सुतसोमास इन्द्र दशग्वासो, V.29.12).

Sarama, flowing, eulogisic or sacred speech (सरणशीला स्तुतिरूपा वाङ्गिरसां गवार्थमिन्द्रेण प्रहिता देवशुनी वा; may also refer to the bitch of Indra —*Sayana*; the responsive enjoyer, स-रमा, समानरमणा—*Daya.*).

10. **Suryah arhat sukram arnah,** the sun has mounted the bright waters, i.e. he has become visible everywhere (सर्वत: प्रादुर्भवति —*Sayana*); or it alludes to the sun's rising apparently out of the waters.

11. **Dasa maso navagvah,** see verse 7.

Hymn-46

For verse 8. see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. **Svar,** one of the names of Aditya (स्वः आदित्यं—*Daya.*); स्वरादित्य उच्यते स्वरणात्—*Sayana*).

The fourteen names invoked here are Indragni, Mitra-varuna, Aditi, Svah, Pṛthivi, Dyau, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaga, and Savitṛ.

4. **Ṛbhavah,** the spiritual preceptors (मेधाविनः—*Daya.*).

Asvina, the pair of surgeons and physicians.

Tvasta, architects.

Vibhva, by capability (विभुना—*Daya.*); or one of the *Ṛbhus* (ऋभूणामन्यतमो देवः—*Sayana*).

8. May the divine women (देवपत्न्यः), wives of gods, Indrani, Agnayi, Asvini, Rat enjoy themselves. May Rodasi and Varunani hear us. May the goddesses enjoy that which is the proper season of consorts.

Indrani is Indra's wife (इन्द्राणीन्द्रस्यपत्नी); Agnayi is the wife of Agni (अग्नायी, अग्नेः पत्नी); Asvini, wife of the Asvins (अश्विनी, अश्विनोः पत्नी); Rat (राट्), she who shines (राड् राजते); Rodasi, wife of Rudra (रोदसी, रुद्रस्य पत्नी); Varunani, wife of Varuna (वरुणानी, वरुणस्य पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (ऋतुकालो जायानाम्)—Nir. XII.46.

Dayananda's interpretation of these terms is : *Rat Indrani*, wife of a resplended and reputed person (परमैश्वर्ययुक्तस्य पत्नी या राजते); *Agnayi*, wife of a person, vigorous as fire (पावकवद् वर्त्तमानस्य पत्नी); *Asvini*, wife of a person, moving with speed (आशुगामिनः स्त्री); *Rodasi varunani*, wife of a venerable person generous like earth and heaven (द्यावापृथिव्याविव वरस्य भार्य्या).

In the cosmic creation, each and every Nature's bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the *Ṛtukala* (ऋतुकाल), the universal function in the organic and inorganic worlds both.

Hymn-47

1. **Divah,** from heaven; from light (प्रकाशात्—*Daya.*).

Mahi or the adorable (पूजनीया—*Daya.*; महती—*Sayana*) is used for dawn (*Wilson*).

Mata, the adorable mother (मान्यकारिणी जननी—*Daya.*; the creator of light or deities (प्रकाशस्य देवानां वा निर्मात्री—*Sayana*).

Duhitur bodhayanti, making the awaking of the daughter i.e. of the earth. *Usa* or dawn is the daughter of heaven, the bride of the earth (व्युच्छा दुहितर्दिवः—I.48.1; दिवो दुहिता भुवनस्य पत्नी VII.75.4; प्रजापतिर्वै स्वां दुहितरमभ्यध्यायद्दिवमित्यन्य उषसमित्यन्ये Ait. Br. III.33). The relations between the heaven, the dawn and the earth have been elucidated by Dayananda in respect to the relations between a daughter, her parents and teacher and the husband, to whom she is married.

3. **Pṛsnih asma vi cakrame rajasah pati antao**—(See also Yv. XVII.10). *Asma* (अश्मा), cloud (मेघः—Nigh. I.10); all-pervading (सर्वत्र व्याप्तः) or like a stone (*Sayana*).

Pṛsnih, sky or midspace (नभः—Nigh. I.4); the sun (आस्नुत एनं वर्ण इति पृश्निरादित्यः—*Sayana*); *rajasah* (रजसः) of midspace (*Sayana*); of the one born in the Loka (लोकजातस्य—*Daya.*).

4. **Catvarah,** the four (the four priests, चत्वारः ऋत्विजः—*Sayana*); the four elements—earth, water, fire and air (*Daya.*).

Tridhatavah, the possessor of three characteristics (त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते); or three weathersseasons –cold, hot and rainy (त्रिधातवः त्रिप्रकाराः शीतोष्णवर्षभेदेन त्रिविधाः—*Sayana*).

5. **Iha-iha jate yamya sambandhu,** here *yamya* is the pair of night and day (यम्या रात्रिदिने—*Daya.*); The firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate (*Sayana* and *Wilson*).

Yat im vibhṛtam (यत्+ईम्+विभृतः), associated and equally allied (this refers to *vapuh*, the form or body, or firmament, मण्डलम्). Also *im* (ईम्) means water (ईम् उदकम्—*Daya.*; Nigh. I.12).

Hymn-48

For verse 1, see Nir. V.5.

1. अभ्र आे अप: = अभ्रे आ अप: = अभ्रा आ अपोऽभ्रेष्वय इति—Waters in the cloud, i.e. waters on the clouds [waters in the cloud, i.e. waters resting on the cloud, अपोऽभ्रेऽधीति]—Nir. V.5.

Mayini, cosmic intelligence (माया प्रज्ञा विद्यते यस्यां सा—*Daya.*); delusive (energy of Agni or lightning)—*Wilson*; also Sayana; the same as *Maya* or divine wisdom (मायेति प्रज्ञानाम् । प्रज्ञावती सती—यत् यस्य सम्बन्धिनी माध्यमिकी वागिति वा योज्यम्) ।

2. **Apacih apara apejate,** here apacih, अपाचीः, one with the downward flow (या अधोऽञ्चन्ति—*Daya.*); dawns which have turned back (अपाचीः अपाञ्चनाः प्रतिनिवृत्तमुखीः, अपराः अन्या आगामिनीः उषसः—*Sayana*).

Apejate, causes to go away (अपचालयति—*Sayana*); causes to shake (अपकम्पते—*Daya.*).

Devayur janah, the devout person (देवान् विदुषः कामयमानः जनः —*Daya.*).

4. **Parasoh iva,** परशोः इव, like a *parasu*; *parasu,* a deputy (परशोरिव प्रतिपरशोः प्रतिनिधिमिव पश्यामि । परशुर्यथा स्वस्वामिनोऽभिमतं साधयति तद्वदित्यर्थः —*Sayana*).

Tam asya ritim parasoh iva, the text has no verb; Sayana supplies the verb *pasyami*, and interprets *parasu* by *pratinidhi*, a deputy, a substitute : in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy, or representative of *yajamana*; or *parasu* may imply an axe, as usual, which accomplishes the object of the *wood-cutter* as *Agni* does that of a sacrificer. (*Wilson*)

Hymn-49

1. **Bhagam Vibhajantam,** similar to *bhagah vibhakta* (V.46.6); Bhaga is the distributor of wealth (धनं विभागकर्त्ता—*Sayana*; भगं ऐश्वर्यं च रत्नं रमणीयं धनं विभजन्तं विभागं कुर्वन्तम्—*Daya.*); see also IV.17.11 (रायो विभक्ता संभरश्च वस्वः) ।

3. **Adatraya dayate varyani,** i.e. the fire consumes excellent consumable timbers (अदत्रया वरणीयानि काष्ठानि दहते); or as epithet to Agni, the nourishing, the desirable, the uninjurable Agni (अदत्रया अत्तुं योग्यान्यन्नादीनि दत्ते ददाति वार्य्याणि वरितुमर्हाणिपूषा पुष्टिकर्त्ता भजः भजनीयः—gives nourishing and desirable food—*Daya.*).

5. **Pra ye vasubhyah ivat-a namah,** presented to the rich people (the *Vasus*) the moving and sustaining food; by moving food (गमनवदन्नम् —*Sayana*), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures;—Sayana unnecessarily interprets it as animal flesh (नमः अन्नं पश्वात्मकम्) used as food.

Hymn-50

1. See Yv. IV.8.

2. **Te hi raya te hi a—prce sacemahi sacathyaih**—Here *raya* (राया), by wealth; a-pṛce (आऽपृचे), for the relation on all sides, *sacathyaih,* in the company of all close relations (सचथेषु समवायेषु भवैः—*Daya.*). We seek to unite with our desires (*Wilson*); ते उभये राया धनेन सचेमहि, संगच्छेमहि, आऽपृचे आपर्चनीयाः, सचथ्यैः सर्वैः कामैः—*Sayana*; also ये च राया सर्वान् रक्षन्ति, ते प्रीतिमन्तो जायन्ते ये हि आपृचे समन्तात् सम्पर्काय सचेमहि संयुञ्जमहि सचथ्यैः सचथेषु समवायेषु भवैः i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (*Daya.*).

3. **Nrn Atithin,** the righteous guests who lead on good paths (अधर्माद्वियोज्य धर्मपथं गमयितॄन अनियनतिथीन्—*Daya.*). An invocation for male descendents, guests and wives (नॄन् अतिथीन्, पत्नीः)—*Wilson.*

4. **Yatra vahnih abhi-hitah,** where the fire is placed or established. Sayana misinterprets the words as sacrificial post and victim, on the basis of the word *dronyah pasuh* (द्रोण्यः पशुः—द्रोणेषु शीघ्रगामिषु भवः, पशुः यो दृश्यते—यत्र द्रोण्यः पशुरिवाऽभिहितो वह्निर्द्रवत्—*Daya.*). Here *pasuh* stands for cow, from which flows milk collected in a pot of wood (द्रोण्यः).

Hymn-51

1. **Umebhiḥ**, with all protecting Nature's forces (रक्षणादिकर्तृभिस्सह —*Daya*.; रक्षकै:—*Sayana*). For ऊमा: see III.6.8; IV.19.1; V.52.12; VII.39.4; X.6.7; 31.3; 77.8; 120.1; 3; ऊमास: I.66.3; ऊमेभि: V.51.1; ऊमेभ्य: X.32.5 and ऊमै I.169.7. Being protectors, they are identified as Pitṛs also.

5. **Piba sutasya andhasah abhi prayah,** enjoy the extracts of food and herbal drinks (सुतस्य निष्पन्नस्य अन्धस: अन्नस्य रसान् अभि प्रय: कमनीयं जलम् —*Daya*.; प्रय: अन्नं सोमाख्यं; सुतस्यान्धस: अभिषुतमन्धोऽन्नं सोमलक्षणं पिब—*Sayana*).

6. **Arepasau**, benevolent (दयालु—*Daya*.).

8. **Atri-vat,** like atri; atri, one free from threefold pains or vices, physical, mental and spiritual; also like the one pervading (व्यापकवत्—*Daya*.).

11. **Aditih,** the mother Infinity; the indivisible one (अखण्डिता —*Daya*.).

Anarvanah, unyoked (अप्रत्युत:—*Sayana*; अनश्वस्य—*Daya*.); one whom none resists.

Pusa, the giver of strength, the nourishing (पुष्टिकर: दुग्धादि —*Daya*.).

Asurah, cloud (मेघ:).

12. **Adityasah,** suns and other luminary bodies; a *brahmacarin* of the first grade; months of a year (*Daya*.).

13. अद्या = अद्य (निपातस्य चेति दीर्घ:)।

Ṛbhavah, men of wisdom; the architects.

Rudrah, Lord of terror.

Hymn-52

For verses 6 and 9, see Nir. VI.16 and V.5 respectively.

The hymn is devoted to The Maruts. On the physical plane, The *maruts* are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. **Marutah jajjhatih iva,** The Maruts like the waters, winds accompanying roaring clouds. Jajjhatih means waters so called because they produce a sound (Nir. VI.16).

9. **Parusnyam urna** etc. the cumulus (or woollen) clouds along the sustaining river (परुष्ण्यां पालनकर्त्र्याम्—*Daya.*).

For *Parusni,* see IV.22.2; V.52.9; VII.18.8; 9; VIII.74.15; 93.13; X.75.5.

Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here *pavi* means the rim of a wheel because it brushes away the earth. (पवी रथनेमिर्भवति; यद् विपुनाति भूमिम्—Nir. V.5.)

10. On the basis of this verse, The maruts have been postulated to be classified under four heads :

(i) **apathayah** (आपथय:), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards):—समन्तादभिमुख: पन्था येषान्ते;

(ii) **vipathayah** (विपथय:); those following an opposite or contrary path (impulses which lead to a lower trend of life; clouds moving in a downward direction);- -विविधा विरुद्धा वा पन्थानो येषान्ते;

(iii) **antah patha** (अन्तःपथा); those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness; the clouds sinking into the hollowness of mountains);—अन्तराभ्यन्तरे पन्था येषान्ते; and

(iv) **anupathah** (अनुपथाः), those following the path of smoothness; only treading on the paths shown by others; clouds which spread smoothly—अनुकूलः पन्था येषान्ते—(*Daya.*).

17. **Sakinah,** potent persons (शक्तिमन्तः—*Daya.*).

Sapta me sapta, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul; seven classes of men; the five of the *Pancajanyah*, the Sanyasins of the universal brotherhood, and the criminals the seventh; The Maruts are of seven groups (सप्तगणा वै मरुतः—Tai.S. II.2.11.1—अदितिगर्भे वर्त्तमानं वायुमिन्द्रः प्रविश्य सप्तधाविदार्य पुनरेकैकं सप्तधा व्यदारयत् ते एकोनपञ्चाशत्मरुद्गणा अभवन्निति पुराणेषु प्रसिद्धम् —*Sayana.* This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts —*Sayana*).

Yamunayam, in the actions associated with the pair of *Yama* and *Niyama* (see the Yogasutras)—यमनियमान्वितायां क्रियायाम्—*Daya.*; for the word *yamuna*, see V.52.17; VII.18.19 and X.75.5. The *Nadyah* hymn of the *Ṛgveda* (X.75) quotes a series of terms, which have been explained by the *Nirukta* (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvṛdha, Asikni, Arjikiya, Vitasta and Susoma. The *Ganga* is so called from going (√ गम्). The *Yamuna*, she flows, *joining herself*, or she flows gently. Every confluent river is thus the Yamuna; every confluent channel or nerve in our human system is the Yamuna. On the Adhyatma plane, every confluent impulse is the *Yamuna*. In an army, the array of marching troops is a river (*nadi*).

Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a *mortal man* (मरुत् = मर्त्य) in human society; some of the *Maruts* are leaders, the devoted workers in the society.

According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the *adhidaivata* plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares; they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supraconscious realms, with impulses dark, deceptive and even disheartening; in the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. **Arepasah,** free from sins and blemishes (दोषलेपरहिताः—*Daya.*); also formless; intangible. (See I.64.2; 124.26; 181.4; V.51.6; 53.3; 57.4; 61.14; 63.6; 73.4; 6; IX.70.8; 101.10; X.78.1; 91.4). (अरेपसः = अलेपसः = अलिप्ताः; अलेपास्ते—non-entangled—*Sayana*).

4. **Khadisu,** खादिषु; in anklets or bracelets; rings (*kataka*) for hands and feet; *khadi* is a *hasta-tranaka* (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with *khadi*, see खादयः—I.166.9; V.54.11; VII.56.13; खादिः I.168.3; खादिनः II.34.2; खादिनम् VI.16.40; खादिषु V.53.4; X.38.1; and खादिहस्तम् V.58.2.

According to Sayana, खादिनः शत्रूणां खादका मरुतः स्वकीयैराभरणैर्शयन्ते, यद्वा खादः कटकम्। II.34.2; खादिषु हस्तपादस्थित कटकेषु; हस्तेषु खादिश्च कृतिश्च I.168.3; पत्सु खादयः (V.54.11).

Dayananda translates खादिषु as in foods etc. (भक्षणादिषु): खादयः as the consumers (भोक्तारः, V. 54.11.)

9. **Rasa, anitabha** and **kubha** (रसा, अनितभा, कुभा); the nuclei of dust (रसा—पृथिवी—*Daya.*); indefinite or variable light or heat, causing fluctuations of pressure or absence of light; अनितभा—अप्राप्तदीप्तिः—*Daya.*); and the rotatory motion of the earth (कु=earth), or the undesirable or unfavourable light (कुत्सित प्रकाशाः—*Daya.*)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.

(**Rasa,** रसा, means river also,—रसा नदी भवति, Nir. XI.25; रसनवती शब्दवती).

Anitabha, that which is not *itabha,* इतभा, इता प्राप्ता भा यस्या सा इतभा —*Sayana*). According to some authorities, the Rasa is a river, whilst *anitabha* and *kubha* are the adjectival nouns to qualify the Rasa.

Kramuh sindhuh, the wide-roaring ocean or river (क्रमिता नदी समुद्रो वा—*Daya.*), or the everywhere-going ocean (सर्वत्र-क्रमण: समुद्र:—*Sayana*).

Purisini, = Pura-isini (पुर इषिणी), the one desirous of the possession of cities—*Daya.* ; the one full of water (पुरीषमुदकम्, तद्वती—*Sayana*; Nigh. I.12).

Sarayuh, a river in general (स: सरति—*Daya.*); later on, a river of this name in the Uttar Pradesh.

13. **Dhanyam bijam aksitam,** imperishable grainseed, the grain or seed of rice etc. (तण्डुलादिकं वपनार्हम्, the grain which can be used for sowing;—*Daya.*); or in a copulative sense, grain and seed; of course, the grain is seed.

Hymn-54

For the verse 6, see Nir. VI.4.

2. **Tritah,** the combination of three : here wind, cloud and lightning (त्रित्य:—*Daya.*); triple-stationed company (त्रित: त्रिषु स्थानेषु तायमानो मेघो मरुद्गणो वा—*Sayana.*

9. **Pravadvati prthivi,** the wide-extended earth, प्र — वत् + वत्, having extent or extension + again possessing i.e. extensive (प्रवन्त: प्रकर्षवन्तो विस्तीर्णा: प्रदेशा यस्यां सा प्रवत्वती । तादृशी भवति । कृत्स्नापि भूमि: मरुत्परा भवतीत्यर्थ: another meaning is given to it, *tat-para,* being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, तां सर्वामपि व्याप्नुवन्ति—*Sayana*); the inclined, or slopy land (प्रवत्वती निम्न देशयुक्ता or प्रवणवती or निम्नगामिनी; similarly, प्रवत्वन्त: प्रवतशीला:—*Daya.*).

10. **Svarnarah,** leaders of all (सर्वस्य नेतार:—*Sayana*) or स्व:नर:, those who bring happiness (ये स्व: सुखं नयन्ति ते—*Daya.*).

Divonarah, leaders of heaven; or those who lead to the desired goal of righteousness (कामयमानाः सत्ये धर्मे नेतारः—*Daya.*).

11. **Siprah,** शिप्राः, the head-dresses, turbans or tiaras (उष्णिषः —*Daya.*).

12. **Rusat pippalam,** water of bright colour (*pippalam*=water Nigh. I.12; शुभ्रवर्णमुदकम्—*Sayana*); good-looking enjoyable fruit, सुरुपं फलभोगम्—*Daya.*); or firmament.

13. **Tisya,** the sun or the eighth lunar mansion, the *Pusya* (आदित्यः पुष्य नक्षत्रं वा—*Daya.*).

14. **Sama-vipram,** the authorities on the Saman chants (सामसु मेधाविनम्—*Daya.*; साम्नां विविधं प्रेरयितारं यद् वा सामसहिता विप्रा यस्य तादृशम्—*Sayana*).

Hymn-55

2. **Tavisim,** well-equipped strong army (बलेनयुक्तां सेनाम्—*Daya.*).

4. **Abhusenyam,** adorned, rather adored, or to be glorified.

5. **Samudratah,** from midspace or firmament (अन्तरिक्षात्—*Daya.*);

Purisinah, charged with waters (पुरीषं जलम्—Nigh. I.12); charged with numerous types of sustenance (पुरीषं बहुविधपोषणं विद्यते येषु ते—*Daya.*).

6. **Asvan dhursu,** horses to the poles of chariots; *asvan,* fire etc. (अग्न्यादीनि; *dhuh-su,* in the cells of aeroplanes and other vehicles, धूर्षुविमानादियानावयव कोष्ठेषु—*Daya.*).

10. अच्छा = अच्छ ।

Hymn-56

For the verse 8, see Nir. XI.50.

3. **Milhusmati-iva,** like the one possessing powerful or virile husband (मीळ्हुष्मतीव मीढुः सेक्तावीर्यप्रदः प्रशस्तः पतिर्विद्यते यस्यास्तत्—*Daya.*); here in the context of our earth (पृथिवी), one possessing a powerful master or

ruler, particularly when oppressed by others (पराहतः). Earth (पृथिवी) may, in fact, represent the inhabitants, or *praja*, the subjects of the State. (*Sayana*).

4. **Gavah**, cattle, cows, but here horses also (*Sayana*).

5. **Gavam sargam iva,** like a herd of cattle; but sargam also means water (सर्गः उदकनाम—Nigh. I.12; सर्गमिव उदकमिव—*Daya.*; like a heap of waters (*Wilson*); *gavam* also means of waters (सर्गं संघम्, गवां उदकानां प्रसिद्धानां गवां वा सर्गं संघम्—*Sayana*).

8. **Rodasi,** heaven and earth; the sun and earth (भूमिसूर्यौ—*Daya.*); the wife of Rudra, and the mother of The Maruts in mythology (रोदसी रुद्रस्य पत्नी मरुतां माता, यद्वा रुद्रो वायुः, तत्पत्नी माध्यमिका देवी—*Sayana*).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. **Milhusi,** मीळ्हुषी, the virile woman (सेचनकर्त्री—*Daya.*); in mythology another name for Rodasi, the wife of Midhvat (मीळ्हवत), which is an appellation of Rudra. Phrases like *Milhustama sivatama* (मीळ्हुष्टम शिवतम) show that Midhvan (मीढ्वान्) is Rudra; also the same in the Apastambe Sutras (उत्तरया दक्षिणस्यामीशानमावाहयति लौकिक्या वाचोत्तरस्यां मीळ्हुषी मध्ये जयन्तम्—Ap. Gr. XX.1.3).

Hymn-57

For verse 1, see Nir. XI.15.

1. **Iyam vah asmat prati** etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. Sayana alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उदन्यवे उदकेच्छवे तृष्णजे गोतमाय—*Sayana*; see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

Trsnaj is derived from √तृष्, to be thirsty.

Udanyuh (one who seeks water) is derived from the verb उदन्य, to moisten (Nir. XI.15).

8. **Bṛhad uksamanah**, with profuse services (महत् सेवमानाः—*Daya.*); with copious oblations; or may also mean sprinkling much water (उदकं वा सिञ्चते यूयं मूत्रत—*Sayana*).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

Hymn-58

4. **Vibhvatastam,** modelled by *vibhvan*, a particular class of architects, who have specialized in transport vehicles (Ṛbhu, vibhvan and Vajins); fabricated by *vibhvan*, very perfect and handsome (तेन निर्मितं अत्यन्त रूपवन्तम्—*Sayana*); one particularly intelligent among wise persons (विभूनां मेधाविनां मध्ये तष्टं—तीव्रप्रज्ञम्—*Daya.*).

जनयथा = जनयथ (permissible in the Vedic Texts).

6. **Ava usriyah vṛsabhah krandatu dyauh,** may emit a downward sound; again here *dyauh* means pleasing (कामयमानः—*Daya.*); or *dyauh vṛsabhah* may mean the shining showerer, i.e. *Parjanya* or *Indra*; *usra* means the ray of the sun.

Hymn-59

1. **Spat,** स्पट्, one who touches, the priest (स्प्रष्टा—*Daya.*; स्प्रष्टा होता, i.e. the priest or *hota* who touches the fire or oblation—*Sayana*).

For *Spat*, see also VIII.61.15; and X.35.8.

अर्चा = अर्च, to honour, to respect; अर्चा सत्कुरु। अत्र द्व्यचोऽतस् तिङ इति दीर्घ.—*Daya.*; *Panini* VI.3.134.

2. **Emabhih,** by attainable qualities (प्रापकैः गुणैः—*Daya.*).

3. चेतथा = चेतथ।

4. **Kavya,** the contributions of wise people (कवीनां मेधाविनां कर्माणि—*Daya.*).

6. **Udbhidah,** those who sprout forth out of ground (ये पृथिवीं भित्त्वा प्ररोहन्ति—*Daya.*).

Prsnimatarah, those whose mother is the mid-space or heaven; clouds (पृश्निरन्तरिक्षं माता येषान्ते—*Daya.* ; पृश्नि: नभ:, heaven Nigh. I.4).

7. **Ubhaye yatha viduh,** as both know; here both stands for gods and mortals; both according to Sayana, mortals or men, of course, know by perception the setting in of the rains; the gods know it by the *agrayana* (आग्रयण) and other sacrifices which are offered at that season—देवाश्च वृष्टौ सत्यामाग्रयणादौ हविष्प्रदानेन जानन्ति—*Sayana.* Dayananda relates *ubhaye* with *asvasah*, i.e., two types of moving bodies or transports.

Hymn-60

For verse 8, see Nir. VIII.2.

1. **Pradaksinit,** one who carries the *pradaksina* (य: प्रदक्षिणो नयति —*Daya.*); the divinely blessed; circumbulating (प्रादक्षिण्येन गच्छन्—*Sayana*).

4. **Raivatasah,** rich in animals (रेवतीषु पशुषु भवा:—*Daya.*); persons rich in wealth (धनवन्त:—*Sayana*).

8. **Vaishvanara,** the leader of common folk; the universal leader (विश्वेषु सर्वेषु नायक—*Daya.*).

Somam piba mandasano ganasribhih, accompanied by associating troops, and rejoicing, drink Soma. This in the Nirukta (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus : A priest of the family of Atri, named *Arcanānas* (अर्चनाना:),

having been employed as *hotṛ* by the Raja Rathaviti (रथवीति), the son of Darbhya (i.e. a दार्भ्य), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (श्यावाश्व); Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a *Ṛsi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Ṛsi*, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms; among others, he begged alms of Sasiyasi (शशीयसी), the queen of Taranta (तरन्त) Raja, who conducting him to her husband, said, a *Ṛsi* has arrived: the Raja replied, treat him with reverence; and Sasiyasi, with her husband's permission, gave him a herd of cattle and costly ornaments : the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha (पुरुमीळ्ह) : on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a *Ṛsi*; he was also made the *Seer* (द्रष्टा) of the hymns of the Veda : Rathaviti then, with concurrence of his wife, gave him his daughter : this hymn (61) was, as if, composed, in honour of the benefactors of *Ṛsi*.

Thus according to Sayana, the word सा (5) or *she* refers to Sasiyasi, Viraya (वीराय) or hero to *Taranta* (5). The same verse has the word Syavasva (श्यावाश्व); the word *Sasiyasi* occurs in verse 6. *Syavaya* in verse 9 is the same as *Syavasva* according to Sayana; this verse has the word Purumilha (पुरुमीळ्ह) also; in verse 10, we have the word *Vaidadasvi* (the son of Vidadasva, विददश्व) which stands for Purumilha; and we have the term *Taranta* (तरन्त) also, and a reference to the gift of wealth and hundred cattle.

5. **Sa,** सा, a wise and learned lady (विदुषी स्त्री—*Daya.*).

Syavasva, श्यावाश्व, brown speedy horses; *Syavasvastutaya*, by one equipped or accomplished with brown speedy horses or vehicles.

Doh, arms (भुजस्य बलम्—*Daya.*).

Viraya, by brave youths (शूराय—*Daya.*).

6. **Sasiyasi,** a lady, the accomplisher of praiseworthy deeds; (अतिशयेन दुःखं प्लावयन्ती, the helper at the time of excessive troubles and miseries—*Daya.*).

9. **Syavaya,** श्यावाय, the possessor of brown speedy horses (श्याववर्णयुक्ताश्वाय—*Daya.*).

Purumilhaya, (पुरुमीळ्हाय), for a person widely reputed for virility (बहुवीर्यसेक्त्रे—*Daya.*).

10. **Vaidat-asvih** (वैदत्ऽश्विः), the knower of cosmic mystery (योऽश्वान् विन्दति स विददश्वस्तस्यापत्यं वैददश्विः, an expert in the knowledge of horses is *vidadasva*, and his son would be *vaidadasvi—Daya.*).

Tarantah-iva, तरन्तःऽइव, like a swimmer (*Daya.*).

17. **Urmye** (ऊर्म्ये), On night (रात्रीव वर्तमाने—*Daya.*). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a *Ṛsi*, Syavasva summons the night (ऊर्म्या), to convey the intelligence to *Rathaviti*, who gives him his daughter along with many valuable presents, but at the end of the ceremony, the Ṛsi departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. **Gomatih,** a flooded river, rich in radiations (गवां किरणा विद्यन्ते यासु गतिषु ताः—*Daya.*). According to Sayana, *gomatih* means, having water; rivers being in the plural (गोमतीरनु उदकवतीर्नदीरनु अनुसृत्य नदीनां तीरे —*Sayana*).

Hymn-62

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun:—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, *matter* or *dravya* to the solar system. For the relation of Mitra-Varuna with the sun, see चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः, I.115.1; उद्वां चक्षुर्वरुण सुप्रतीकं देवयोः VII.61.1, and चक्षुर्मित्रस्य वरुणस्य, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side

by side *Varuna* also, since He is venerable, and the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as Mitra-Varuna (मित्रावरुण), or a *twin-Lord*, and then He is invoked in *dual* number (द्विवचन). This type of twinning of varied functions is also found in several other combinations as *Indra-agni* (इन्द्राग्नी, I.121.1-4), *Indra-pusana* (इन्द्रापूषण, I.162.2); *Indra-Bṛhaspati* (इन्द्राबृहस्पती IV.49.1-6); *Indra-Brahmanaspati* (इन्द्रा ब्रह्मणस्पती II.24.12); *Indra-Varuna* (इन्द्रावरुणा I.17.7-9); *Indra-Visnu* (इन्द्राविष्णू, IV.2.4), and *Indra-soma* (इन्द्रासोम; इन्द्रासोमा II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the *dual* number, though representing one and the same Lord. For these pairings, see Nir. VII.10. For triple-Lord, Mitra-Varuna and Aryaman—see V.67.3.

1. **Devanam srestham vapusam,** most excellent of the forms of gods; the divine bodies; the embodied forms of Nature's bounties; the best of the embodied or light-possessing deities.

Ṛtena, by cosmic vapours; *ṛtam*, eternal orb.

2. **Mitra,** cosmic energy; *Varuna*; cosmic plasma.

Pavih, the felly of the chariot wheel (पवी रथनेमिर्भवति—*Sayana*); righteous behaviour (पविः पवित्रोव्यवहारः—*Daya.*); also circumference of a wheel, put by metonymy for the chariot.

Vam ekah pavih a vavarta, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun's chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the TIME CYCLE, *Kala-cakra.* It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the *apparent* movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. **Gartte mitra asatha** etc., here *gartha* means the seat on the chariot, the car itself. See also the verse 8 (गर्तं गृहे—*Daya.*; रथिरथे —*Sayana*).

8. **Garttam,** the chariot or car. Chariot is called *gartta,* being derived from √गृ, meaning to praise; it is the most praised vehicle; "ascend the chariot, O Mitra and Varuna", (Nir.III.5, गृणाते: स्तुतिकर्मण:; स्तुतितमं यानम्)।

Aditim, the indivisible earth (अखण्डनीया भूमि, दिति खण्डितां प्रजादिकाम् —*Sayana; ditim* refers to people etc. who are divisible). To Dayananda, *aditim* is everlasting causal state (अविनाशि कारणम्), whilst *ditim* is ending effect (नाशवत्कार्यम्).

Compare the verse with Yv. X.16. To Mahidhara *ditim* is an infidel (दीनं, नास्तिकवृत्तिम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (अदितिमदीनं विहितानुष्ठातारं दिति दीनं नास्तिक वृत्तिम्—*Mahidhara*).

Hymn-63

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तन्यव:) traverse earth and the celestial region (प्रकाशभूमी विविधे गच्छन्ति विद्युत: —*Daya.*).

3. **Asurasya mayaya,** by the power of *parjanya,* the caster forth of water (असुरस्य उदकनिरसितु; पर्जन्यस्य मायया प्रज्ञया सामर्थ्येन—*Sayana*). Here *asura* is cloud, and maya, the skill or potentiality (मेघस्य मायया आच्छादनादिना प्रज्ञया वा—*Daya.*).

5. **Rajansi citra vi caranti tanyavah,** here *rajas* (रजस्) is derived from √रञ्ज्, to glow. The two lights are called *rajas;* water is called *rajas,* worlds are called *rajas;* blood and day are called *rajas.* —Variegated and thundering worlds move in different directions. —Nir. IV.19.

Hymn-64

3. **Mitrasya yayam patha,** may I proceed by the path of Mitra; see also I.90.1 (मित्रस्य मित्रभूतस्य पथा मार्गेण मित्रप्रापकेण मार्गेण यायां गच्छेयम्; मित्रस्येष्टदेश गमयितृत्वं प्रसिद्धम्—"मित्रो नयतु विद्वान्"—*Sayana*).

Sharmani, in the happiness, in the house, in the place (सुखे गृहे स्थाने वा—*Sayana*; गृहे, in the house—*Daya.*).

7. **Hastibhih a pat-bhih** (pat-bhih, पदऽभि: = पद्भि:), with hands, with feet; i.e. with those having four feet, i.e. horses; also with elephants (इभै:—*Daya.*) and with feet; also with speedy (हस्तिभि:) legs.

Deva-ksetre, place of divine worship.

Sutam somam na, where devotional love is being expressed.

Arcananasam, the one with an adorable or fine nose (अर्चिता श्रेष्ठा नासिका यस्य तम्—*Daya.*); name of a Rsi (*Sayana*), Arcanana being the seer of this hymn (V.64). This word does not occur anywhere else in the *Ṛgveda.*

Hymn-65

5. **Varuna-sesasah,** वरुणऽशेषस:, the children of Varuna (शेष इत्यपत्यनाम, वारका: पुत्रा येषां ते—*Sayana*); children of venerable persons (वरुण उत्तमोजन: शेषो येषान्ते—*Daya.*)—शेष:,—अपत्यनाम, Nigh. II.2.

Hymn-66

1. **Ṛta-pesase,** of whom the form is verily water. *Pesah,* पेश: = रूपनाम = form (Nigh. III.7); *ṛta* = water, Nigh. I.12; also whose the form is truth (सत्यस्वरूप नाम—*Daya.*).

Hymn-67

4. **Amhoh-cit;** even of the sinner (पापिनोऽपि—*Sayana*; here *cit* means also, or even of.

Hymn-68

4. **Ṛtam ṛtena sapanta,** rewarding with rain the holy rite (ऋतेन उदकेन निमित्तेन ऋतं यज्ञं सपन्ता स्पृशन्तौ—*Sayana*); invoking truth with truth (सत्यं सत्येनाक्रोशन्तौ—*Daya.*).

Hymn-69

1. **Vavrdhanau amatim ksatriyasya,** augmenting the force of the vigorous (अमति = रूपनामैतत्—Nigh.; क्षत्रियस्य = क्षत्रं बलं, तद्वत् इन्द्रस्य ; vigorous, i.e. here it refers to Indra—*Sayana*; the son of a king क्षत्रापत्यस्य राज्ञ: i.e. a king himself—*Daya.*

2. **Trayah tasthuh vṛsabhasah tisrnam dhisananam,** the three radiant receptacles and showers of rain stand severally in their three spheres (*Wilson*). The three here are Agni, Vayu and Aditya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

Iravati, full of milk (इरावती:, इरा क्षीरलक्षणा, तद्वत्यो भवन्ति—*Sayana*); full of food and requisites (बहृवन्नादि सामग्रीस्ता: —*Daya.*).

3. **Sam yoh** (शं यो:); here शं (Sam) is the prevention of calamity and misfortune (अरिष्टशमनाय), and यो: (*yoh*) for the association of happiness (सुखस्य मिश्रणाय; also शं यो: = सुखं संयुक्तम्—*Daya.*).

Hymn-73

1. **Paravati,** परावति, in distant lands; **arvavati;** अर्वावति, in near places (दूरदेशे, निकटदेशे—*Daya.*).

3. **Irma anyat vapuse vapuh cakram rathasya yemathuh**—see I.30.19 also, (न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथु:), you have arrested one wheel of car for illumining the form of the sun (*Wilson*); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालचक्र). See also V.62.2.

Nahusa yuga, the ages of mankind (*Wilson*); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. **Arusah vayah,** the red birds (रक्त भास्वर गुणा: पक्षिण:—*Daya.*); bright horses (अरुषा: भारोचमाना: वय: अश्वा:—*Sayana*).

Ghṛna, घृणा, bright, scorchers (दीप्ति:—*Daya.*; दीप्ता:—*Sayana*).

Atapah, of enemies, of the teasing ones (समन्तात्प्रतापकः—*Daya.*; आतापनाः शत्रूणां—*Sayana*).

6. See also I.116.8 and X.39.9.

8. **Madhuyuva,** the mixers of Soma juices etc. (मधुरस्य सोमादि-मिश्रयितारौ—*Sayana*; यो मधूनि यावय यत तस्तौ—*Daya.*).

Hymn-74

1. **Kusthah,** कुष्ठः, the one, resting on the earth (यः कौ पृथिव्यां तिष्ठति—*Daya.*; derived from *ku*, the earth); the singular used for the plural; or *ku* may be the same as *kva*, क्व, meaning *where*; where are you two abiding?

2. **Nadinam,** of rivers; of the supplicants, of the praises (कः स्तोता वां युवयोः नदीनां स्तुतीनाम्—*Sayana*).

4. **Pauram,** citizen (पुरिभवं मनुष्यं—*Daya.*); cloud (पौरेण वृष्ट्यर्थं प्रार्थ्यमानत्वेन सम्बन्धात् मेघोऽपि पौरः from its being solicited by the Ṛsi for the fall of rain—*Sayana*).

Paura, a vocative, O Asvins, O twin-divines (हे पौर! इदमश्विनोः सम्बोधनम्। पौरेण स्तुत्यत्वेन सम्बन्धात् अश्विनावपि पौरो।—Asvins are also called *Pauras*, because they are in relation with *Paura* (which is also the name of a Ṛsi—*Sayana*) as the author of the hymn.

Pauraya, to me the Ṛsi of this name (पौराय ऋषये मह्यम्); the city-seers.

Ud-prutam, fully loaded with water (उदकयुक्तम्—*Daya.*).

Simham iva druhaspade, as heroes hurl down a lion by their strength out of a place of difficult access (i.e. out of a thicket, द्रुहः द्रोहस्य पदे स्थानेऽरण्यदेशे सिंहमिव गर्जन्तं प्रबलं सिंहं यथा बलात्—*Sayana*; सिंहवत् द्रुहः शत्रो पदे प्राप्तव्ये—*Daya.*).

5. **Cyavanat,** च्यवानात्, from being worn out, from a change (गमनात्—*Daya.*).

Jujurusah, decripit, worn out by age.

9. **Vibhih,** with the help of birds (पक्षिभि: सह —*Daya.*); by speedy horses (गन्तृभिरश्वै:—*Sayana*).

Hymn-75

For verse 7, see Nir. III.20.

1. **Madhvi mama srutam havam,** O lovers of sweetness, hear my invocation; masters of mystic lore, hear my invocation (*Wilson*); मधुविद्यावेदितारौ ममाह्वानं शृणुतम्—*Sayana*). This is the burthen of the verses of this entire hymn.

2. **Dasras,** the destroyer of enemies; the dispeller of pain (दु:खनिवारकौ—*Daya.*).

Hiranya-varttani, possessors of gold or golden chariots; shining like gold (यो हिरण्यं ज्योति: सुवर्णं वा वर्त्तयस्तो—*Daya.*).

4. **Kakuhah,** great, distinguished (महान्—*Daya.* and *Sayana*).

Mṛgah, the purifier (यो मार्ष्टि स:—*Daya.*); searcher (मृगयिता —*Sayana*); devoted (*Wilson*).

Vapusah (वापुष:), embodied (वपुषि भव:—*Daya.*; वपुष्मान् यजमान: —*Sayana.*; perhaps, the sacrificer).

Pṛksah, food (Nigh. II.7; अन्नं हवि:—*Sayana*).

5. **Cyavanam,** च्यवानम्, to the inquiring one; to the inquisitive (sage) (पृच्छन्तम्—*Daya.*; name of a worn out sage—*Sayana*).

For Cyavana, च्यवन, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For च्यवान, see I.116.10; 117.13; 118.6; V.74.5; 75.5; VI.62.7; VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

Cyavana (च्यवन) word means a seer, a *ṛsi*, since he is the collector of hymns (च्यवन ऋषिर्भवति। च्यावयिता स्तोमानाम्). In several Vedic passages it occurs as च्यवान (च्यवानमित्यपस्य निगमा भवन्ति, Nir. IV.19; X.39.4).

7. **Tirah cit arya-ya pari vartih yatam adabhya.** This has been quoted by the Nirukta (III.20).

Tiras (तिरस्) and *satas* (सतस्) are synonyms of attained (प्राप्तस्य). *Tiras*, i.e. it has crossed over, from √तॄ. *Sadas*, it is moved together; from √सृ—O undeceived ones, come round quickly across the turn. For *Satas*, see VII.104.21.

8. **Avasyu,** the person who longs for protection (आत्मनोऽवं रक्षणमिच्छुं कामयमानं वा—*Daya.*).

The earlier references for this word are I.14.5; 25.19; 101.1; 114.11; 131.3; II.6.6; 11.12; 13; 19.8; 21.5; III.33.5; 42.9; IV.16.11; 50.9; V.31.10.

9. **Rusat-pasuh,** the one who takes good care of an animal (पालितः पशुर्येन सः—*Daya. Rusat*, रुशत्=animal, Nigh. IV.3); blazing animal; also blazing oblation—दीप्तपशुमान् प्रकाशित हविः—*Sayana*).

To Sayana, *pasu* is ray (पशवः किरणाः), and *rusat* is a beam of light (रुशद् रश्मिः).

Hymn-76

1. **Agnih,** fire or the sun; it lights up the face of dawns (आभाति अग्निः उषसं अनीकम्; **anikam** may be face, (मुखम् or army सैन्यम्—*Daya.*; the phrase may also mean—Agni, the face or beginning of the dawns, shines—***Wilson***).

Pipivansam, पीपिवांसम्, growing or evolving in the most proper way (सम्यग्वर्धमानम्—*Daya.*); one developed with all its members—पीपिवांसं स्वाङ्गैः परिवृढं or nourished with soma juice or with clarified butter—आप्यायितं वसती वरीभिः क्षरद्रूपं सोमरसम् । अथवा घृतादिना पीपिवांसम्—*Sayana*).

Gharma, the duties of a household life, which by themselves constitute the sacrifice (धर्मं गृहस्थाश्रमकृत्याख्यं यज्ञम्—*Daya.*). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (पीपिवांसं) with butter and curds it contains.

3. The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) *pratah* (morning), (ii) *madhyandina* (midday), (iii) *udita suryasya* (afternoon, अपराह्न, the high sun), (iv) *diva* (day) and (v) *naktam* (night).

Hymn-77

For verse 2, see Nir. XII.5.

1. **Kavayah purva bhajah,** the ancient seers or sages of yore; one learned in the Vedic lore is Kavi (पूर्वभाज: पूर्वकालीना:; कवय: अनूचाना ऋषय:; cf Ait. Br. II.38—ये वा अनूचानास्ते कवय:).

2. **Pratah yajadhvam, na sayam asti devaya ajustam,** worship at early dawn,—the evening is not for the gods. There is a text : "पूर्वाह्णो वै देवानाम्", the forenoon verily is for the gods.

See Nir, XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening; that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins; i.e. he is the best winner. Their time is upto the rising of the sun; during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उषस्) from √ वश्, meaning to desire. There is another derivation from √ वस् to shine; the *usas* belongs to the middle region (I.92.13).

Hymn-78

(For verse 8, see Nir. III.15).

1. **Nasatya,** another name or epithet of Asvins. See earlier references.

2. **Harinau,** two deers; **gaurau,** two wild animals (*Bos Goraeus*); **hansau,** two swans.

5. **Vanaspati,** Lord of forests.

Susyantya-iva, सुषन्त्या:इव, of a parturient female (प्रसवन्त्या: स्त्रिया इव —*Daya.* lady expecting to give birth to a child).

Sapta vadhrim, sinful impulses of seven organs (five sense organs, mind and intellect) (हत सप्तेन्द्रियम्—*Daya.*; the one whose seven organs have been polluted). See also V.78.6; VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana : The sons of the brothers of *Saptavadhri* being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning : in this dilemma, the *Ṛsi* prayed to the Asvins, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to Vanaspati, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in Nir. III.15 (यथा वातो यथा वनं यथा समुद्र एजति), in connection of यथा, yatha, as a particle, denoting similies (यथेति कर्मोपमा). This verse is recited at the time of delivery: O child, ten months old, दशमस्य, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (*Durga* on the Nirukta).

See Yv. VIII.28 also.

Hymn-79

1. **Sujate asva-sunrte** (सुजाते अश्वसूनृते) is the burthen of all the verses of this hymn, meaning "nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses —*Wilson*).

Satya sravasi, in the seeker of truth (in hearer of truths, सत्यानां श्रवणे, सत्येऽन्ने वा = anna, food, Nigh. II.7; in the food, in the truth,—*Daya.*); the son of *Vayya* of this name (*Sayana*).

The term also occurs in the next two verses and nowhere else in the Ṛgveda. For *Satyasrutah,* सत्यश्रुत:, see V.57.8; 58.8; VI.49.6.

Vayya, वाय्य, the son of Vayya, the weaver of knowledge. See also verses 2 and 3 of this hymn; the word occurs nowhere else in the Ṛgveda.

For वय्य, see I.54.6; 112.6; II.3.6; II.13.12; IV.19.6; and IX.68.8. (तन्तु सदृशे सन्ताननीये विस्तारणीये सन्ततिरूपे, extension or weaving like thread, propagation etc.—*Daya.*).

Asva-sunrte, sincerely praised for the gift of vigour (or horses) (अश्वार्थं प्रिय सत्यात्मिका स्तुतिवाक् यस्याः सा, vocative;—*Sayana*); *asva* is a synonym of big, excessive, or large, महत्—Nigh. VI.I, and therefore, a lady whose speech is very much or excessively sweet, अश्वा महती सूनृता प्रिया वाग्यस्यास्तत्सम्बुद्धौ—*Daya.*

8. **Gomatih,** the possessor of cows (गोभिः उपेतानि—*Sayana*; गावो विद्यन्ते यासु ताः—*Daya.*).

Hymn-80

1. **Dyutat-yamanam,** illumination of parameters (*ayama*) of space and time; illuminator of *prahara,* the unit of time—*Daya.*).

Aruna-psum, red-tinted in appearance (अरुण रूपां; प्सु, *psu* = form रूप—Nigh. III.7.

Hymn-81

For verse 2, See Nir. XII.13.

1. **Viprah,** the wise; here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

Viprasya, of the omnipresent Lord (वि=विशेषण, प्र=प्राप्ति व्याप्नोति तस्य—*Daya.*).

Bṛhatah, of the great.

Vipascitah, of the omniscient Lord (अनन्तविद्यस्य—*Daya.*; स्तुत्यस्य ज्ञानवतो वा सवितुः अनुज्ञयेति—*Sayana*).

See also Yv. V.14.

2. **Visva rupani prati muncate,** comprehends all forms (all the luminary bodies—सूर्यादीनि) in himself; he binds or holds in himself (विश्वा सर्वाणि रूपाणि आत्मनि प्रतिमुञ्चते बध्नाति धारयति—*Sayana*). See also Yv. XII.3.

"The wise one puts on all forms, He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn".—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, *kavi*) is so called because his presence is desired (derived from √ कम्) or the word is derived from √ कव्, to praise. He generates bliss for bipeds and quadrupeds (कविः मेधावी; कविः क्रान्तदर्शनो भवति, कवतेर्वा—Nir. XII.13).

3. See Yv. XI.6.

Parthivani, the scenes in the midspace (पृथिवी = midspace or *antariksa*, Nigh. I.3.

Etasah, एतशः, widely present (सर्वत्रव्याप्त—*Daya.*).

Rajansi, रजांसि, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विममे measures; also specially creates, विशेषेण मिमीते विधत्ते—*Daya.*).

4. Sayana distinguishes between the words Savitṛ and *Surya*; *Savitṛ* is specially the Sun before rising; Surya is the Sun in general (also सवितः सकलजगदुत्पादकः, the creator of the world, and hence *Savitṛ* —*Daya.*).

In fact, Mitra, Surya, Savitṛ and Pusan are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

Hymn-82

1. This is known as the anustup *Savitri*, as sacred as the well-reputed Gayatri (तत्सवितुर्वरेण्यं॰ III.62.10), the Savitri in the Gayatri metre; see Bṛhad. up. V.14.5.

Bhojanam, normally food, but here anything enjoyable, (पालनं भोक्तव्यं वा—*Daya.*; भोग्यं धनं—*Sayana*).

Turam, all that is destructive of evils, or evil foes (तुरं अविद्यादि दोषनाशकं सामर्थ्यम्—*Daya.*).

3. **Savita bhagah,** that Savita is Bhaga, or *bhage* is *bhajaniye*, भजनीय, to be worshipped (सविता प्रसवकर्त्ता, भग: ऐश्वर्यवान्—, the creator and the possessor of fame and glory—*Daya.*).

4. **Duh-Svapnyam,** the evil dreams, or the pain caused by the evil dreams, or evils arising out of dreams (दुष्टेषु स्वप्नेषु भवं दुःखम्—*Daya.*).

5. **Bhadram,** all that is good and conducive, as opposed to *durita*, the pain, vice, or evil. *Bhadram* also includes progeny, cattle, dwelling etc. (प्रजा वै भद्रं, पशवो भद्रं, गृहं भद्रमिति—*Wilson, Sayana*).

7. **Visvadevam,** all the gods, representative of all the noble qualities, attributes and actions (see I.164.46, इन्द्रं मित्रं वरुणमग्निमाहु). Compare the verse with the lines of the Asvalayana Srauta Sutra—आ विश्वदेवं सत्पतिं वाममद्य सवित: (II.16); आ विश्वदेवं सत्पतिं य इमा विश्वानि जातानि (IV.3); and आ विश्वदेवं सत्पतिं न प्रमिये सवितुर्दैव्यस्य तत् (IV.11).

Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is *Parjanya*; in normal usage, *parjanya* means cloud; in glossary given by the Nirukta (I.10), it is not included amongst the 30 synonyms of cloud or *megha*.

Parjanya causes the clouds to rain; it is thus the functional deity, as if, behind the clouds; the non-bursting *cloud* in an asura, or *vṛtra*, since it covers the sun, it causes darkness; it is Nescience. But Parjanya causes the clouds to discharge their rain; in *Parjanya* is another name of Indra too. For the etymology of the word, see Nir. X.10. (Our note on verse 2).

2. **Parjanyah,** the discharging force behind the clouds, is derived from the verb tṛp (√ तृप्) to be satisfied; by reversing the first and the last letters: one who gives satisfaction and is favourable to men (tṛp+janyah = pṛt + janyah, तृप् + जन्य: = पृत् + जन्य: = parj + janyah = par + janyah; = पर्जं + जन्य: = पर् + जन्य:) ; or he is so called because he is the best conquerer (पर: + जित्); or he is the best

progenitor (पर: + जन्) or he is the bestower of juices; (प्र + √ ऋच्) —Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. **Dutan,** दूतान्, messenger; also warriors (भटान्—*Sayana*).

6. **Vrsno asvasya,** of the rainy charger (horse); or of the pervading rain (अश्वस्य = व्यापकस्य, of the pervader); and *asva* is also a synonym of *great* (Nigh. III.3); of the large raining cloud (वर्षकस्य महत: —*Daya.*).

9. **Hansi duskrtah,** destroys the wicked; here *wicked* stands for the clouds not yielding their water.

Hymn-84

Prthivi is the subject of this hymn. Normally, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पृथिवी = अन्तरिक्ष—Nigh. I.3).

1. **Parvatanam,** of clouds (पर्वतानां मेघानाम्—*Daya.*).

Bat, बट्, synonym of truth (Nigh. III.10).

Khidram, rending tool.

Khidram bibharsi, you sustain the fracture or opening of the clouds (*Wilson*).

Prthivi, in the midspace.

Bhumim, earth.

3. **Drlha,** दृलहा, solid, rigid.

Ksmaya, by earth, by rock, rocky.

Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim,**- has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni*, the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (अप्सु आकाशप्रदेशेषु अग्निं पावकम्—*Daya.*).

Somam adrau, Soma plant in the mountains; the sap in clouds (सोमं रसं अद्रौ मेघे—*Daya.*).

3. **Kabandham,** cloud (मेघम्—*Daya.*); water (Nigh. I.12).

Antariksam, water (जलम्—*Daya.*).

Varuna sent forth the cloud, whose door opens downwards (नीचीन बारम्). A cloud, कबन्धं, (*Kabandham*) is so called because *Kavanam*, which means water, is deposited into it. Water is called *Kabandham* also—the verb √ बन्ध् is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (प्र ससर्ज रोदसी अन्तरिक्षम्); with that greatness, the king of the entire universe moistens earth as rain does barley (तेन सर्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूमिम्)—Nir. X.4.

4. **Abhrena,** by cloud (अभ्रम् = cloud, Nigh. I.10).

Parvatasah, clouds (Nigh. I.10).

5. **Mahi,** reverential speech (पूज्यां वाणीम्—*Daya.*; मही = वाक् Nigh. I.11).

Mame, ममे, metes, measures; also creates (सृजति—*Daya.*).

Mayam, skill, accomplishment (प्रज्ञाम्, Nigh. III.9).

See Nir. VI.13.—in connection with the word पुरुप्रियम् (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (तं प्रज्ञया स्तौति); the word *mayam* is used for this *intelligence* in इमामू नु कवितमस्य मायाम् ।

Prthivim, midspace.

Manena, by a measure (by honour, सत्कारेण—*Daya.*).

6. **Avanayah,** rivers (Nigh. 1.13).

Enih, एनीः, running like she-deers (एन्यः मृगस्त्रिय एव धावन्त्यः—*Daya.*); lucid, watershedding (एन्यः शुभ्राः गमनशीला वा—*Sayana*).

7. **Aryamyam,** benefactor, one amongst the people of justice (अर्यमसु न्यायाधीशेषु भवम्—*Daya.*); to Sayana *Aryamyam* and *Mitryam* are the same as Aryaman and Mitra with the final *ya* (यत्) being pleonastic; *aryamayam* meaning giver (दातृ) or spiritual preceptor (गुरू).

(अर्यम्यम्—अर्यमैवार्यम्यः । स्वार्थिको यत् । अर्तेरिदं रूपम् । प्रदातामित्यर्थः । अथवा ईरणात् मननात् च शास्तीत्यर्यमा गुरू: । तम्—*Sayana*).

Mitryam, the attacked (अनुरक्तम्); the word *Mitra* is derived thus : ञिमिदा स्नेहने—इत्यस्मात् मित्रम् । स्वार्थिको यत्—*Sayana.*

The word Mitra is also so called because he preserves (त्रायते) from destruction (प्र-मी-ति), or because he runs (द्रवति), measuring things together (√ मि), or the word is derived from the causal of √ मिद्, to be fat (Nir. X.21).

Varunaranam, वरुणारणम् = वरुण + अरणम्; *aranam* means one not having a sound or speech (अरणं वा अशब्दमित्यर्थः, or one not giving i.e. niggardly—अथवा अरणमादातारं वा नित्यं निरन्तरम्—*Sayana*); a dumb man —*Wilson.* Dayananda translates अरणं as water (उदकम्, the same perhaps as अर्णः Nigh. I.12).

Hymn-86

Indragni = *Indra* (Lord of celestial fire i.e. lightning) + *Agni* (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.

1. **Trita,** the sage or seer of threefold excellences (in attributes, गुण, in accomplishments, कर्म and in temperament, (स्वभाव). *Trita* is also fire in the three regions. In mythology, the name of a *Ṛsi* who refutes controversial arguments.

Driha, strongly guarded.

Dyumna, treasures (द्युम्नं धनं—Nigh. II.10).

2. **Panca carsanih,** पञ्च चर्षणीः , five classes of people (the same as *pancajanyah,* पाञ्चजन्यः ; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चर्षणीः प्राणान् मनुष्यान् वा—*Daya.*).

5. **Ansa-iva,** अंशाऽइव, like the shining ones (like the parts, भागमिव —*Daya.*); *Ansa* is also the name of one of the twelve *Adityas*; here the word is put in dual, and therefore, may mean any two of these Adityas.

6. **Aha-vi,** or *Ahavi* (अहा । वि or अहावि). Dayananda prefers the *pada-patha* (पद-पाठ), as अहा + वि where अहा , *aha* means days (अहानि): Sayana considers *ahavi* as one term meaning, has been offered; (हव्यं हविः अहावि परित्यक्तमासीत्).

In this verse, we have the repetition in गृणत्सु विद्युतम् for the sake of respect पुनरुक्ति आदरार्था—*Sayana.*

Hymn-87

In this hymn, the word *Evayamarut* (एवयामरुत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the Ṛgveda. The word *marut* means a mortal, the *dexterous mortal* is the *evayamarut,* a person which is skilful, active, efficient and experienced (*Sturmvoll Marut,* Benfey), Sayana regards Evayamarut as a Ṛsi or seer, or *muni* of the race of Atri.

1. **Visnave,** for the one pervading (व्याप्ताय—*Sayana;* व्यापकाय —*Daya.*); to *Visnu.*

Marutvat is usually the designation of Indra; for the Indra, for the group in which a man (a mortal) is honoured and respected (प्रशंसिता मनुष्या यस्मिँस्तस्मै).

9. **Araksa,** unprotected (not worthy of protection, अरक्षणीयं —*Daya*.; undeterred by *Raksasas* (*Wilson*).

Nidah, the reviler; wicked impulse.

Durdharttarah, cruel, fierce, or those who strike down without compassion; the intolerant (दुःखेन धर्त्तारः—*Daya*.; दुर्धराः—*Sayana*).